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The Lord's Prayer, in Mahratta.

हे आमच्या आकाशांतील बापा, तुझें नाम पवित्र मानिलें जावें, तुझें राज्य यावें. जसी आकाशांत तसी पृथ्वीवरहि तुझी इच्छा चालू व्हावी. आमचें प्रतिदिवसाचें अन्न आज आह्मास दे. आणि जसें आह्मी आपल्या ऋण्यांस सोडितों, तसें तूं आमचीं ऋणें आह्मास सोड. आणि आह्मास परीक्षेच्या अवस्थेंत नेऊं नये, परंतु आह्मास दुष्टापासून सोडीव; कारण कीं राज्य, आणि सामर्थ्य, आणि गौरव, हीं सर्वकाळ तुझीं आहेत; आमेन.

The same, in small type.

हे आमच्या आकाशांतील बापा, तुझें नाम पवित्र मानिलें जावें, तुझें राज्य यावें. जसी आकाशांत तसी पृथ्वीवरहि तुझा इच्छा चालू व्हावी. आमचें प्रतिदिवसाचें अन्न आज आह्मास दे. आणि जसें आह्मी आपल्या ऋण्यांस सोडितों, तसें तूं आमचीं ऋणें आह्मास सोड· आणि आह्मास परीक्षेच्या अवस्थेंत नेऊं नये, परंतु आह्मास दुष्टापासून सोडीव; कारण कीं राज्य, आणि सामर्थ्य, आणि गौरव, हीं सर्वकाळ तुझीं आहेत; आमेन.

The Lord's Prayer, in Goojerattee.

એ આકાશમાંના હમારા બાપ તાહારૂં નાંમ પવીતર મનાએ* તાહારૂં રાજ આવે જેંમ આકાશમાં તેંમ પરથવી પર તાહારી ઈછા થાએ* હમારા નીતના રોટલા આજ હમને આપ* ને જેંમ હમે હમારા દેવાદારોને માફ કરીએછઈએ તેંમ તું હમારાં દેવાં હમને માફ કર* ને હમને પરીખશામાં ન લે પણ હમને બુડાઈથી છોડાવ કેંમકે રાજ તથા પરાકરમ તથા મહીમા શરવકાલ શુધી તાહારાં છે * આમીન*

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એ આકાશમાંના હમારા બાપ તાહારૂં નાંમ પવીતર મનાએ* તાહારૂં રાજ આવે જેંમ આકાશમાં તેંમ પરથવી પર તાહારી ઈછા થાએ* હમારા નીતના રોટલા આજ હમને આપ* ને જેંમ હમે હમારા દેવાદારોને માફ કરીએછઈએ તેંમ તું હમારાં દેવાં હમનેં માફ કર* ને હમને પરીખશામાં ન લે પણ હમને બુ ડાઈથી છોડાવ કેંમકે રાજ તથા પરાકરમ તથા મહીમા શરવકાલ શુધી તાહા રાં છે* આમીન*

THE

MISSIONARY HERALD.

VOL. LXV. — NOVEMBER, 1868. — No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-ninth Annual Meeting at Norwich, Connecticut, in the Broadway Congregational Church, commencing on Tuesday, October 6th, at 3 o'clock, P. M., and closing on Friday, October 9th, at 11 o'clock, A. M.

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" A. Dunning, "
Charles Brown, "
Rev. Abram Marsh, Tolland.
Allyn S. Kellogg, Vernon.
Rev. Winfield S. Hawkes, Wapping.
" Elisha Whittlesey, Waterbury.
E. R. Gilbert, D. D., Wallingford.
Rev. A. C. Adams, Wethersfield.
Elisha Carpenter, "
Rev. Myron N. Morris, West Hartford.
William H. Chollar, West Killingly.
Israel Simmons, " "
Rev. Hiram Bell, West Chester.
A. E. Emmons, " "
Rev. Ira Pettibone, West Stafford.
" William H. Kingsbury, West Woodstock.
J. E. Cushman, Willimantic.
D. S. Cushman, "
Rev. Samuel Howe, Willington.
E. Huntington, M. D., Windham.

Rev. Hiram Day, Windham.
" J. B. R. Walker, Winsted.
" Horace Winslow, Woodbury.
" Nathaniel Beach, Woodstock.

New York.

Hon. John O. Cole, Albany.
Rev. David Dyer, "
" A. L. Chapin, Amsterdam.
" Samuel W. Boardman, Auburn.
" Peter Lockwood, Binghampton.
" H. H. McFarland, Brooklyn.
" G. D. Pike, "
" Anson Gleason, "
H. Stillman, Buffalo.
Jason Sexton, "
Rev. George W. Warner, Canaan 4 Corners.
Rev. B. B. Gray, Canandaigua.
William A. Niles, D. D., Corning.
Rev. Alvin Cooper, Durham.
" A. H. Lilly, East Palmyra.
" C. H. Chester, Geneva.
Isaac V. Place, Gloversville.
U. M. Place, "
John P. Harsen, Green Point, Long Island.
Rev. Charles C. Carr, Horse Heads.
" George R. H. Shumway, Newark.
Harvey P. Peet, LL. D., New York City.
Rev. John Henry Brodt, " "
" Francis F. Ford, " "
" C. C. Darling, " "
" Seth Bliss, " "
George W. Lane, Esq., " "
Rev. C. A. Stoddard, " "
Samuel H. Hall, D. D., " "
Rev. W. J. R. Taylor, " "
" E. D. Murphy, " "
George W. Lane, " "
Robert H. McCurdy, " "
J. Glentworth Butler, D. D., " "
Rev. O. B. Bidwell, " "
M. L. Williston, " "
" Thomas Doggett, Niagara Falls.
" Horace Eaton, Palmyra.
" J. P. Root, Perry Centre.
G. S. Boardman, D. D., Rome.
Rev. Selden Haines, "
C. P. Bush, D. D., Rochester.
Rev. J. H. Pitcher, Scarsdale.
" Josephus D. Krum, Seneca Falls.
" Wilson Phraner, Sing Sing.
Rev. Seneca M. Keeler, Smyrna.
" Theodore S. Pond, Utica.
" S. W. Brace, "

New Jersey.

Rev. A. H. Dashiell, Jr., Bricksburg.
" Robert Aikman, Elizabeth.
Daniel W. Poor, D. D., Newark.
Rev. Eldridge Mix, Orange.
Prof. Charles A. Aiken, Princeton.
Rev. D. G. Sprague, South Orange.
" F. E. M. Bacheller, Sparta.

Pennsylvania.

Rev. Oliver Crane, Carbondale.
" Charles S. Dunning, Honesdale.
William H. Jessup, Montrose.
Rev. William F. Arms, Nicholson.
" Jeremiah Miller, Philadelphia.
" E. R. Beadle, "
Charles Burnham, "
George R. Kellogg, "
Rev. F. A. Noble, Pittsburg.
" Samuel Whaley, Scranton.
" Asahel L. Clark "

District of Columbia.

Hon. Peter Parker, Washington.

Ohio.

Rev. W. W. Atterbury, Cleveland.
L. F. Mellen, "
Rev. G. A. McKinstry, Richfield.

Illinois.

Rev. Wm. Edward De Reimer, Chicago.
" S. J. Humphrey, "
" Lewis H. Reid, "
Gen. S. L. Brown, "
Rev. George S. F. Savage, "
William W. Patton, D. D. "
Samuel D. Ward, Lake Forest.
D. R. Holt, " "

Michigan.

Joseph Mills, Lansing.
Alvin Upson, "

Minnesota.

Rev. James W. Strong, Fairbault.

Oregon.

G. H. Atkinson, D. D., Portland.

California.

Edward P. Flint, San Francisco.

Tennessee.

Rev. C. F. P. Bancroft, Lookout Mountain.

Foreign Lands.

Pres. J. J. Roberts, Liberia, Africa.
Edgar L. Foster, St. Stephen, New Brunswick.

Missionaries.

Rev. E. W. Clark, Hawaiian Islands.
" H. S. West, M. D., Western Turkey.
" Albert Bryant, " "
Rev. J. Y. Leonard, Western Turkey.
" J. K. Greene, " "
" Daniel Ladd, " "
" George Washburn, " "
" G. B. Nutting, Central Turkey.
" George A. Pollard, Eastern Turkey.
H. H. Jessup, D. D., Syria.
Rev. S. C. Dean, Mahratta Mission.
" C. Harding, " "
" William Tracy, Madura Mission.
" J. Rendall, " "
" H. M. Bridgman, Zulu Mission.
" H. A. Wilder, " "

ORGANIZATION.

The President of the Board, Rev. Dr. Mark Hopkins, took the chair at the appointed hour, and called upon Dr. L. P. Hickok, who led in prayer.

Rev. S. J. Humphrey, of Chicago, was chosen Assistant Recording Secretary, and the important parts of the Minutes of the last Annual Meeting were read.

The following persons were appointed a Committee to nominate various committees: — Dr. Holbrook, Hon. William Hyde, and Dr. Bush. A Committee of Arrangements was also appointed, consisting of Rev. M. M. G. Dana, Dr. G. W. Wood, Rev. R. P. Stanton, Rev. William Warren, Rev. D. Merriman, and Rev. Samuel Hopley.

The Report on the Home Department was read by Secretary Treat, and the reading was followed by a special service of thanksgiving in view of the generous contributions by which the Board had been kept from anticipated embarrassment, Dr. William Adams leading in prayer.

A General Survey of the missions of the Board, embracing an abstract of the Annual Report, was read by Secretaries Clark and Wood.

A Business Committee was appointed, consisting of S. H. Perkins, Esq., T. P. Handy, Esq., Dr. Blodgett, J. N. Stickney, Esq., and Dr. J. W. Wellman.

The Committee of Nomination recommended the following committees, and they were appointed: —

On the Treasurer's Report: — A. D. Lockwood, Esq., Hon. C. G. Hammond, Hon. H. P. Haven, Gen. S. Lockwood Brown, Samuel M. Lane, Esq., Daniel W. Ingersoll, Esq., William H. Jessup, Esq.

On the Home Department: — J. F. Stearns, D. D., Ebenezer Alden, M. D., Rev. P. R. Hurd, Thaddeus Fairbanks, Esq., Hon. C. N. Olds, D. R. Holt, Esq., Rev. H. Eaton.

On the African Missions: — Rev. J. B. Miles, A. B. Robbins, D. D., Rev. E. W. Gilman, Rev. E. Whittlesey, Pres. J. J. Roberts, U. M. Place, Esq., S. D. Ward, Esq.

On the Mahratta Mission: — Rev. James G. Vose, Alvan Tobey, D. D., Rev. H. J. Patrick, Rev. W. S. Hazen, J. Edwards Porter, Esq., James Mills, Esq., Lewis A. Hyde, Esq.

On the Tamil Missions: — J. P. Thompson, D. D., Rev. I. P. Langworthy, Aldace Walker, D. D., Joseph S. Ropes, Esq., Rev. L. H. Reid, Rev. Charles S. Dunning, Rev. Frederick R. Abbe.

On the China Missions: — Rev. J. H. Means, Hon. Peter Parker, Jeremiah Taylor, D. D., Rev. Robert Aikman, Louis Chapin, Esq., Rev. P. Lockwood, Thomas H. Russell, Esq.

On the Sandwich Islands and Micronesia Missions: — L. P. Hickok, D. D., S. W. Fisher, D. D., Prof. Charles A. Aiken, Rev. C. P. Osborne, Rev. Charles R. Palmer, Rev. E. W. Hitchcock, Charles Johnson, Esq.

On the Syria Mission: — W. Ives Buddington, D. D., S. T. Seelye, D. D., Rev. Edward E. Rankin, Rev. George M. Adams, Rev. C. C. Carr, Rev. George A. Oviatt, Horace Stillman, Esq.

On the Missions to Western Turkey and Greece: — T. P. Field, D. D., W. A. Niles, D. D., Rev. Samuel W. Boardman, Rev. E. E. Strong, Rev. N. Mighill, Otis Lane, Esq., Joseph A. Denny, Esq.

On the Central Turkey Mission: — Joseph F. Tuttle, D. D., H. M. Storrs, D. D., George S. Boardman, D. D., Rev. A. J. Sessions, Rev. Jno. C. Labaree, Dea. Andrew Cushing, David Howard, Esq.

On the Eastern Turkey Mission: — Asa D. Smith, D. D., D. W. Poor, D. D., J. G. Davis, D. D., Hon. Charles Noble, Rev. Alfred E. Ives, Jason Sexton, Esq., Rev. Calvin Cutler.

On the Nestorian Mission: — Edward Strong, D. D., H. P. Arms, D. D., Rev. O. T. Lanphear, Hon. T. W. Williams, Morton Eddy, Esq., Rev. T. D. Packard, W. L. Bemis, Esq.

On the Missions to North American Indians: — J. O. Fisk, D. D., Rev. Jno. E. Todd, Rev. H. M. Parsons, Fred. Morgan, M. D., Rev. Jno. Haven, Rev. Samuel G. Willard, Rev. Eldridge Mix.

On Officers of the Board: — Hon. William A. Booth, J. M. Schermerhorn, Esq., J. G. Butler, D. D., Rev. L. H. Cone, J. Russell Bradford, Esq., Rev. J. W. Chickering, Jr., Hon. Edward Southworth.

On Place of Meeting and Preacher: — Walter S. Griffith, Esq., S. B. Canfield, D. D., W. W. Patton, D. D., Rev. G. S. F. Savage, Rev. A. E. P. Perkins, Rev. F. A. Noble.

TREASURER'S REPORT.

The Report of the Treasurer having been read, with the certificate of the Auditors, it was referred to the appropriate committee, who subsequently reported, and the report was accepted, as follows: —

The Committee on the Treasurer's accounts have examined the papers placed in their hands, and find them properly audited, and in every respect accurate and satisfactory. During the year, the sum of $1,038.50 has been added to the General Permanent Fund, making the present amount $116,461.96. The other Permanent Funds remain as heretofore.

Your Committee have examined the list of investments of the Funds, and believe that they are safe, and wisely cared for by those having them in charge.

REPORT OF PRUDENTIAL COMMITTEE.

The several portions of the Annual Report of the Prudential Committee were referred to committees already named, and these committees reported, mostly on Thursday morning, recommending that the several portions of the Report which had been referred to them respectively, be accepted and published. The reports of these committees will be given here only in part.

The Committee on the Home Department say: —

The departure for the foreign field of thirty new laborers, and of about the same number who are resuming their noble work after a season of providential interruption, with the acceptance of several other young men, soon to embark for their destinations, assures us that the spirit of self-devotion to this cause still lives in the hearts of Christ's disciples. The success which crowned the efforts put forth during the latter part of the year, to make up the required funds, so as to avoid an apprehended pecuniary embarrassment, while it calls upon us to give thanks and testify — "Hitherto hath the Lord helped us," should be regarded as a point gained only to stand upon for the moment, while we gird ourselves anew for our great work, and resolve to press forward with new vigor and greatly enlarged liberality.

The Committee on the missions in Africa remark: —

The Committee find that the report on these missions is made up largely of recent communications from the missionaries, and is an excellent *resumé* of what has been accomplished, especially during the last twenty years. These results bear impressive testimony to the singular fidelity, patience, perseverance, and devotion of the beloved brethren and sisters that have labored for Christ in that dark land, many of whom have already entered their Master's joy; and to the peculiar susceptibility of the African race to the influences and appeals of the gospel. Above all do they afford touching proof, that the blessed Saviour is ever mindful of his word to his disciples — "Lo, I am with you alway," and that He will make sure that those who "sow in tears shall reap in joy." But still, gladdening as these results are to all the friends of Christ, the perusal of the report has prompted your Committee to exclaim, "O that the Board's ability to scatter the 'precious seed' in Africa had been tenfold greater than it has been." Then would the harvest have been a thousandfold richer than the one actually gathered. Your Committee, therefore, most emphatically express their approval of the appeal which the report makes for a large reinforcement of laborers, to supply the places vacated by those who have gone up to their reward, and of those who have not strength longer to prosecute their work; and also to enable the Board to enlarge its operations in those important fields, to an extent in some measure commensurate with what God, in his Providence, manifestly demands.

As appears from the report, "the great difficulty felt by the missionaries in appointing native pastors, is in the want of men prepared by education for the work. The key to knowledge is, as yet, in the hands of but very few, who can consult English books of reference." In view of this fact, it has occurred to your Committee to suggest, that in addition to the educational facilities supplied by the Board, the College of Liberia may become very helpful in meeting the want so deeply felt by the missions, of educated native pastors. That institution is in need of funds, and it is hoped its worthy President Roberts, now in this country, will not be permitted to return without carrying back generous benefactions for the College. In what way can Christians, having the ability, more effectually give an impulse to that institution, and at the same time subserve the interests of our missions in Africa, than by endowing scholarships in the College, for native converts preparing for the ministry?

The Committee on the Mahratta mission simply recommended the acceptance and printing of the Report upon that mission.

Respecting the Tamil missions the Committee reported: —

The returns for the year, both in the Madura and in the Ceylon mission, are full of encouragement in every department of the work of evangelization; calling for devout gratitude to God, and for yet higher faith and zeal on the part of this Board, in gathering the ripening harvests of those fields.

In particular, your Committee would make grateful mention of the increasing ratio of church members to the continually increasing congregations. The increase marks the influence of the converting grace of God in connection with the means of Christian instruction. As a fruit of this steady increase of the churches, we note the development of the spirit of self-support. One by one these little communities of native converts are making provision for the maintenance of native pastors, and the heartiness and thoroughness with which this has been done, for instance, at the Battiecotta station, might put to the blush not a few churches in America.

These infant churches, also, under the guidance of the missionaries, are engaging systematically in the work of evangelizing the heathen population around them. In Madura there exists a Home Missionary Society, and both in that district and in Ceylon, the work of home evangelization is carried on with a completeness seldom attained in this country. The Committee would call special attention to the employment of women in this field, as the only agency by which, under the peculiar constitution of society, the gospel can be introduced into families, especially those of the higher ranks.

In conclusion, the fact that the people of India are now in a transition state from the grossness of idolatry to various forms of speculative unbelief, is itself an evidence of the power of the gospel and of a Christian civilization, to unhinge old superstitions, and to awaken the spirit of religious inquiry. It is for this Board and its missionaries to see that this spirit is guided to Christ, as the only rest for the soul, and to his gospel as the

only hope of the nation. Our brethren in the field are awake to this new aspect of their work, and the Board and the churches of this land must take care that they are strengthened in numbers, and provided with an appropriate Christian literature, for the great conflict with infidelity which is opening before them. We believe that the Lord has opened the way of the gospel among the Tamil people, that they may be saved alike from idolatry, from atheism, and from corrupt or imperfect forms of Christianity.

The Committee on the missions in China state: —

The Committee have read the papers put into their hands with the special interest belonging to the record of those laboring in a land where are gathered one half of the heathen inhabitants of the globe — a nation long inaccessible, but now, as the reports of all the missionaries show, open in every direction to the preachers of the Word. Wonderful is the contrast between the time when religious services were held in secret, with locked doors, and the present, when open chapels are rented in the thronged thoroughfares of populous cities, and men from a thousand miles in the interior seek out the missionary, asking for religious books to carry to their far distant homes.

But when, from a survey of the immense and crowded field, we turn to regard the laborers there, the disproportion is appalling. Four ordained missionaries, connected with the Foochow mission, and eight in Northern China — what are these in such an empire? Other societies are indeed sending men, yet all combined supply, we are told, only one missionary for each 3,000,000 souls. . . .

The missionaries are evidently laboring in a *hopeful* spirit; they write as those expecting soon to see great changes. To those who ask, 'What of the night?' their reply rings out, 'The *morning* cometh.' But burdened, weary, grieved by our delay to help them, they *long* for fresh laborers. A physician has reached them during the past year, and one missionary is on his way; and *this* appears to be the response, thus far, to the solemn declaration made a year ago, that "this Board accepts the work thrown upon it for the evangelization of China." It cannot be that a want of men to enter into a field so vast, so promising, to which Providence so clearly points the way, and which we have pledged ourselves to occupy, will much longer prevent the Board from fulfilling its sacred obligations.

Meanwhile China has been drawn towards us. The Pacific Railroad, in its wonderful daily progress, is hastening to make this largest of mission fields almost the nearest. Soon, the cities to reach which once required a perilous voyage of half a year will be within thirty days' travel from our Atlantic coast. And while we are delaying to help these benighted millions, they themselves approach us by their embassy, saying through the chief ambassador, "China invites your missionaries. She tells them to plant the shining cross on every hill and in every valley." Strange words are these for the envoy of a pagan monarch. Your Committee echo the words of the Prudential Committee: "The invitation so frankly and generously given should be as frankly and generously accepted."

Respecting the Sandwich Islands and Micronesia, after some reference to statistics, to the death of two missionaries, — Rev. Asa Thurston, and Rev. E. Johnson, — and to the great earthquake, the Committee remark: —

The persistent efforts and influence of the Papacy, and of Reformed Catholics, in hostility to the labors and counsels of the missionaries, are a perpetual hindrance to their work. The self-denying and benevolent labor of years, and the expenditure of hundreds of thousands of dollars, with their manifest good and wide-spread results, have been wholly ignored, disregarded, and as far as practicable circumvented and destroyed, by interfering emissaries from European Christian communities. Still, the addition of 827 new members to the native churches, and contributions from native members of near 30,000 dollars, together with the almost entire support of their own churches, and the sending of their own missionaries to the islands beyond them, show their deeply rooted evangelical piety, and the presence and blessing of God's spirit. This whole mission and its fruits, give the richest encouragement to the American Church, and to the Christianity of the world, to commit itself, promptly and unfalteringly to the great work of converting all the nations of the earth to the religion of the Lord Jesus Christ."

The Committee on the Syria mission say in their report: —

The location of this mission alone would give it a sacred claim upon our hearts, lying, as it does, just north of Palestine, over the hills of Galilee, the beautiful slopes of Hermon, the coasts of Tyre and Sidon, and amid the magnificent scenes of the Lebanon. The character and condition of the people, too, add to the claims of this field. If, indeed, utter prostration under grinding tyranny, if poverty, misery, and false religions can give a people a claim upon missionary regards, the Syrians have it. There is, however, no want of capability among the races inhabiting the soil. Druze, Maronite, and Mohammedan are, physically, a noble-looking race, and when the gospel shall bring them peace, education, and a Christian civilization, they will lack no element of a high nationality. Beirut is becoming a great commercial city, and our mission, with this for a centre, occupies a commanding position in the East.

The Press in Syria deserves and receives special attention from the mission. It is admirably located, and we believe has been established in God's good providence to exert a wide influence in the regeneration of the 150,000,000 speaking the Arabic, and stretching over 120 degrees of longitude, from Liberia to Pekin. This work has been begun none too soon. A frivolous and corrupting literature is already abroad, and it becomes a matter of necessity to the mission, as it multiplies readers, to multiply also copies of the Bible, now happily translated, and such other books as the best good of the people demands.

The educational work of the mission is growing in extent and power. The Committee are impressed with the necessity of maintaining and strengthening these educational institutions. The supply of a native ministry depends upon it, as well as the extension of a true, intelligent Christianity. We observe with sorrow that Mr. Mitchell has been obliged to return to this country by the failure of his health, and the station at Tripoli, with all that northern region, is to a great extent unsupplied. The need of reinforcements is pressing, and the amount of labor that has been imposed upon the brethren there has imperilled life and health. To it we owe the retirement of Dr. Post [who goes to the medical department in the Syria College]; and our devoted missionaries, confronted by the wants of their field, and over-stimulated by the manifold calls upon them, are in constant danger of over-work, and a premature expenditure of their strength. The Committee recommend that special efforts be made to recruit the numbers of this mission.

The Committee on the missions to Western Turkey and Greece, remark: —

With respect to the missions to Western Turkey, we notice that notwithstanding the great changes among missionary laborers in this field; the measures adopted for the self-support of the churches have met with encouraging success; the number of the pupils in the seminaries is increasing; the prospect is hopeful of raising up a native ministry to supply the wants of the churches; the press is furnishing, rapidly, a Christian literature; the wives of missionaries, together with native helpers, are carrying their elevating influence among the women; and an almost unexampled spirit of benevolence is awakened in some of the churches.

If little has been done directly for the conversion of the Moslem population, the Committee feel that labors for the purifying and quickening of the Armenian and Greek churches must result in vast ultimate good to the Mohammedans; that in the living members of those churches will be found epistles known and read by the Turk, which will issue in his salvation.

It may seem at first unpromising, that in the great cities, Constantinople, Smyrna, and others, so little, comparatively, has been accomplished; but your Committee feel that the commerce of the civilized world greatly embarrasses Christian effort there — that the missionaries have to contend, in those places, not only with forms of error and sin peculiar to those cities, but also with errors and sins imported from more civilized and enlightened lands; and the fact that there are so many from Christian countries without anything of a Christian spirit, who visit those places, imperatively demands that their evil influence should be counteracted by the mightier influence of the gospel.

With respect to the mission to Greece, we would say, that while the veteran Dr. King works still persistently and hopefully in Athens, he has the happiness of seeing three of his pupils, who have been students in the United States, laboring successfully for Greece, and we feel that his long and faithful service is not in vain.

The Committee on Central Turkey say: —

The Commitee find very cheering evidence that, in this field, the Lord Jesus is giving our brethren very remarkable success. The reports from Aintab, Marash, Oorfa, Adana, and Tarsus are delightful, and prove that the glad tidings from these missionary centres, which in past years have thrilled the friends of the Board, were not of the nature of a temporary impulse. The converts, with a self-denying devotion not unworthy of Apostolic times, have given the labor of their hands to build churches, and of their hard-earned money, and even of "the clothes on their backs, and the copper dishes on their table," to sustain the dearly prized means of grace.

"Five of the churches are already self-supporting; the rest contribute something." Your Committee, therefore, desire to call special attention to the self-supporting element which is brought so prominently to notice in the history of these missions. It is the evident design to make these churches self-supporting, and it is a most hopeful fact that success is, to so large an extent, crowning the effort. The native "Evangelical Union" is as effective and decorous as a Consociation in Connecticut, or a Presbytery in New York.

That part of the report which describes the successes of the gospel in "Tarsus, Paul's birthplace," and especially among the savage hordes in the Gaiour Dagh Mountains, is one signal proof of what the gospel can do, as the power of God. These "thieves, robbers, and murderers," were, four years ago, the terror of the region, and for a long time successfully defied the Turkish Government. After their subjugation they began to desire books, and then the gospel. Both have been given, and now a registered Protestant community is there, and "the Church has called the preacher to be its pastor." The change is most surprising and gratifying.

Your Committee cannot specify all the hopeful facts in this report, but beg leave to say, that the mission to Central Turkey constitutes one of the most beautiful gems in our Board's crown of rejoicing, and encourages us to multiply the laborers, both to lighten the crushing burdens of the brethren now there, and to occupy the new fields which are so rapidly opening. If we do our duty, some of the children, who yesterday bore so important a part in the meetings of this week, may live to see the regions once pressed by the feet of the Apostle to the Gentiles once more ablaze with the light of the gospel, and a state of things brought about which may abide even unto the coming of our Lord.

The Committee on Eastern Turkey remark: —

We find in the facts communicated the clearest evidence of progress, and of progress on such principles and in such methods as are full of promise for the future. Nowhere has the reproductive power of Christianity been more fully manifest. Partly from the absence of some of the missionaries, and partly from a wise purpose to develop and nurture the spirit of Christian activity, much of the work of the year has been done by native preachers and helpers. They have not only been earnest and persevering in the service assigned them, but have conducted it with a degree of good judgment and tact at once gratifying and encouraging. Nor has the missionary spirit in native churches been confined to officials. There has been much Christian activity among the private members. With such a spirit, it is not strange that there has been, as the missionaries testify, an evident growth in Christian experience, and that the work of evangelism has gone steadily onward; places having been reached by native agency which the missionaries had not been able to visit.

It is gratifying to learn, that four new missionaries, and five single ladies have gone, the past year, to Eastern Turkey, and that four mission families have returned to their former stations. However important a native agency, the time has not yet come, even in this favored field, for dispensing with the service which only missionaries can render. Your Committee would add their testimony, from personal observation, to the excellent influence exerted in this country by Messrs. Wheeler and Parmelee; and without entering into further details, they would commend the report on this field to the friends of the Board, as in all its parts of the deepest interest.

With reference to the Nestorian mission it was reported: —

The Committee are gratified to notice the usual indications of progress. Persecution, indeed, in forms of various oppression and outrage, in the atrocities of which savage

Koord and nominally Christian Papist have seemed to vie with each other, is still doing what it can to intimidate the people and impede the work. The venerable Dr. Perkins, however, characterizes its occasional outbreaks as but eddies in the advancing stream, and these overruled for good.

The progress is noticeable not more in the addition, last year, of a hundred souls to the missionary communion, or in their aggregate of almost *nine* hundred, than in the higher appreciation, among the Nestorians, and the added power which the central ideas of *any* healthy missionary movement are gaining among them. Such ideas, for instance, as this of their duty to support the *schools* where their children are being educated, and the *men* who show them the things of Christ; the idea, also, of diffusing, by an earnest colportage and otherwise, a Christian literature and the Holy Scriptures, and this not alone among the Nestorians and Armenians, but far away among the Gentiles in Southern and Eastern Persia, and in the confines of Russia. The converts to Christ are being won alike from Nestorian, Armenian, and Greek communities, and from the Mohammedans.

Gratefully your committee recognize, that in the converted Nestorians, the old missionary spirit of centuries ago, which, as a grand feature of the Nestorian character, the beloved Stoddard so much rejoiced in, and sought so much to evoke, is burning up again, radiant with promise in the evangelization of all that region of the East. Gratefully, also, do we recognize the mantles of Stoddard, and Stocking, and Rhea, and other noble men of the Nestorian Mission, fallen upon their successors in that field. Being dead they are yet speaking, both *there* and *here*, and multitudes are moved by the silent appeal of their memories and their graves.

The Committee on the missions to the North American Indians say:—

The labors of the various missionaries have been attended, during the last year, with more than the usual encouragement and success. An interesting revival of religion is reported from Tonawanda — a station among the *Senecas* hitherto regarded as a stronghold of paganism — which has resulted in gathering a very interesting and vigorous church of 25 members, while the work among the pagans is steadily advancing. The Indians are thought to be increasing in numbers, and the cause of temperance is making good progress.

Among the *Ojibwas*, more attention than usual has been paid to the cultivation of the soil, and *no intoxicating liquors are taken to the station occupied by our missionary*, the native preacher.

The native brethren who were set apart as pastors at one station among the *Dakotas*, are laboring "with conscientious fidelity," and the church members, this year, hope to pay more than one half of their salaries. Mr. Williamson states, that the Dakotas "have wonderfully acquiesced in the necessity for work." Very peculiar encouragements for labor are mentioned by our missionaries as existing among the Dakotas at various points along the Missouri, although, in one instance, Catholic priests had preceded them. They urgently call on the Board for increased efforts in this part of the field.

These missions among the aboriginal inhabitants of our country deserve a larger share in the sympathies and prayers of our churches than they have hitherto received.

Secretary Treat, in behalf of the Prudential Committee, presented the following

PLEA FOR ENLARGED EFFORTS IN BEHALF OF MISSIONS.

Fifty years ago, the Board was convened in the Philosophical Chamber of Yale College, fourteen venerable men having answered to their names. It was the day of small things. The Prudential Committee were grateful for the privilege of reporting an income of $35,427 (thirty per cent. beyond the largest sum received before that time), and of announcing the commencement of their fourth mission among the Choctaws, the first tree having been felled at Eliot less than a month before. With still livelier joy they dwelt upon the fact that the first fruits of their Cherokee mission, and, indeed, of all their missions, had just been gathered into the household of faith.

The Prudential Committee of to-day would recognize, and they would ask this missionary convocation to recognize, with reverent and humble thankfulness, the good hand of our God upon us during these fifty years. The income reported now is fifteen

times larger than that of 1818. Instead of a single church, with five Indian and four African converts, we now have more than two hundred churches, with a registered membership from the beginning of more than seventy thousand, of whom a long and bright procession has crossed the flood, and passed within the veil. Fifty years ago there was no native agency; now there are one hundred native pastors, nearly three hundred other preachers, and nearly six hundred additional helpers. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

But there are other thoughts, which none the less belong to the place and the hour. Some of these have become a burden too heavy for the Committee to bear alone; hence they are laid, here and now, at your feet.

1. *Within these fifty years, twelve hundred millions of our fellow-men have gone down to the grave, from the various mission fields, ignorant of the gospel of Christ.* Twenty-four millions, every year, have reached the extremest edge of that plane on which their probation had been spent, and then dropped into an abyss, the depth whereof, and the blackness whereof, no friendly warning had disclosed. At the very last moment, in the very act of closing their eyes on earthly scenes, each of them might have said, "No man careth for my soul."

2. *During these fifty years, the Holy One of Israel has had before him, day and night, all the crimes and all the woes of heathenism.* Let us suppose ourselves to be standing on some mountain-top in Hindostan, clothed with the power of looking directly into every house and every heart. Outward things not only, but secret things, are open to us. The chambers of imagery are unbarred; and we see, in their very birth, the desires, the cravings, the insatiate passions, the stealthy and malignant schemings, which cannot face the light of the sun. The bare thought is sickening, insupportable. He then, whose feet are on every hill-top and in every valley, whose eyes are as a flame of fire, — what must it be for Him to see, from his home of infinite purity, the ceaseless unfoldings of a depravity, which ages of unchecked sinning have only served to deepen and widen and intensify!

3. *During all these years our Saviour has been waiting to see of the travail of his soul and be satisfied.* The sorrows which he bore in the garden, for us and for the world, — who can fathom them? That bitter cry, pressed from his heart of hearts, as he hung upon the cross, — who knows its import? *But he knows it all.* And now the fruit thereof he longs to see. Ages before his coming it was said, "He shall divide the spoil with the strong." But *when* shall it be? Eighteen centuries have come and gone since his death; but where is the mustering — the full, joyous, decisive mustering — of his friends? His foes, like the leaves of the forest for multitude, are bold and defiant. And He, our Great Captain, with his matchless skill and his priceless rewards, is waiting to lead us to victory. How long shall he wait? Ye that bear his name, — ye that have been ransomed and sealed for this very service, — tell us, How long shall he wait?

4. *During all these fifty years God has been opening the world to the gospel of his Son.* Prior to 1813, the Hindoos were virtually beyond the reach of Christian effort. And even then, though the British Parliament had made them accessible, as Mr. J. C. Marshman has said, "to the cottons of England and the truths of the Bible," that old monopoly that held the mastery of the land, yielded tardily, grudgingly. In 1823, the freedom of the press was struck down; and long afterward the presence of missionaries was deemed a nuisance. But the hand of the Lord was too strong for this "Honorable Company"; hence it was forced to surrender point after point, till at length the word went forth, "Weighed, Wanting, Finished." In these last years one of the noblest of Christian men has held the vice-regal scepter; and "all the words of this life" are preached as freely on the Ganges as on the Thames.

God, moreover, has used this same company of traders for the uplifting of the gates

both of the nearest and the farthest Orient. True they meant not so; nor was it in their hearts to think so. In the one case it was the safety of India, in the other it was the profit of the opium trade, which they sought. But God meant it. Hence the land of Islam and the land of Sinim are now receiving the bread of life. And these are but "parts of his ways!"

In view of such considerations, the Committee are constrained to ask, Why is the constituency of this Board, with all its means and facilities for evangelizing the world, why are we ourselves, doing so little to attest our compassion for the lost?

But there are other thoughts, which spring directly from our own work.

During these fifty years the divine favor has been granted, signally and constantly, to our missionaries.

1. *In their personal history.* Let us ask them whether the Shepherd of Israel, who led them forth as a flock, has fulfilled all his word. "Not one promise," they tell us in reply, "has he failed to keep. When we have passed through the deep waters, he has upheld us. When we have dwelt among lions, he has delivered us. When we have spoken with stammering tongues, he has helped us. When we have prayed for sustaining grace, he has heard us."

That venerable man to whom it was given, thirty-seven years ago, to raise the Cross beneath the Crescent, fast by the Golden Horn, declared, after forty years of patient toil, "The work of missions appears to me more and more excellent and glorious, as I begin to feel that my connection with it is drawing to a close; and I bless God for the privilege of being connected with it for so many years!" How many have said, "The sorest trial for me was not in going *to* the heathen, but in going *from* them." And what a treasure have we in the last words of missionaries! She who died so sweetly in the Isle of France, before the commencement of her work, before her twentieth birthday, had no grief, but joy rather, for the sacrifice which she had made. Another of gentlest manners and loveliest spirit, who sleeps far away among the Matebele, said, in that sudden darkness which settled down on her fondest hopes, "Tell my mother that I have never regretted coming to Africa."

2. *In removing obstacles to their labors.* That first embarkation for the Sandwich Islands! How many doubts and fears cast their shadows upon it! And yet the brig *Thaddeus* had scarcely spread her sails to the breeze, when the doors, self-moved, opened to receive them! Strange fulfillment of the promise, "The isles shall wait for his law."

Those who went to the earliest home of the Church, found the way prepared for them in part, but only in part; and so the plots and counterplots of diplomacy, wars and commotions, have all combined to hasten the desired consummation. In 1839, in the midst of a severe persecution, — the Great Mahmoud himself favoring it, — the whole empire tottered to its fall. An army of eighty thousand men was defeated by Mohammed Ali; to him, moreover, the Turkish fleet surrendered seventeen days later; and between these two events the iron hand which had smitten down the Janizaries, became still in death. *Then had the disciples rest.* When the Crimean war burst upon the world, there were many fears lest the missionary work should suffer harm. But when the smoke of battle cleared away, lo! upon our brethren the fire had "had no power," "nor was a hair of their head singed;" and that old death-penalty, which once seemed such a barrier to the redemption of Turkey, had passed away.

Marvelous was the way by which the Zulu mission was conducted to a wealthy place. The Boers were first commissioned to break the power of the Zulu king; and they did it. Then, lest they should hinder our kind endeavors for the African race, they were led away to another home.

3. *In giving them remarkable success.* Suppose they themselves were here to bear witness on this point. "The obstacles which we encountered," they would tell us,

"were appalling. Strange tongues were to be mastered; unhealthy climes were to be braved; superstition, bigotry, degradation, barbarism, were to be grappled with. Still the Prince of the Kings of the earth has done great things for us, and (blessed be his name!) great things by us. In the chief fortresses of heathenism he has planted Christian communities, containing and enfolding within themselves well-ordered households, the signs and the means of a higher intellectual life, and the manifold proofs of an upworking and outspreading civilization. It is not a light matter, surely, that we can speak of idol-worship destroyed, slavery abolished, cruelty repressed, governments transformed, in a word, manhood rescued from the grasp of heathenism, and made to stand upright in its own unborrowed majesty."

"But the evidence of Christian discipleship in these new churches, — is that clear and convincing?" "Much the same, all things considered, as you find at home. In many cases, indeed, there is less completeness of Christian character than you can report. On the other hand, we have here, not unfrequently, a strength of love and a freshness of joy which are alike cheering and hopeful. In modern times, certainly, there are no brighter instances of Christian transformation than we have known. There was blind Bartimeus, extremely degraded and vicious in his early life, even for a Hawaiian, but afterwards a man of childlike faith and rare humility, and in the end an evangelist of singular eloquence and power. There was Deacon Guergis. When his guilt was revealed to him, it seemed to overtop the mountains of Koordistan; but when the love of Christ was revealed to him, it filled all the depths of his soul. There was Bedros of Constantinople, whose course from his conversion to his death was like a broad and placid stream, flowing with undiminished fullness straight to its destination. There was Asaad esh Shidiak, who for the testimony of Jesus bore the horrors of a lingering martyrdom with special and indescribable aggravations, and yet in the spirit of his Master prayed for his murderers. These are but specimens of the "ambrosial fruitage" which our missions have yielded.

During all these fifty years God has made our missionary endeavors a blessing to our churches. While we have cared for the heathen, he has cared for us. Side by side with the secular benefits which have accrued to us from the gain to commerce, to sound learning, etc., there have been still larger spiritual benefits.

Look at the churches of New England, (the Committee refer to these as knowing them best,) and you have the following results: —

1. *An increase of membership.* Many a man has left his home thoughtless and Christless, and found the Saviour on the deck of the vessel which bore the heralds of the cross to their fields of labor. The words of a departing missionary, or the words of a returning missionary, have often proved a nail in a sure place. An arrow that began its flight thousands of miles away, has done its work by our own firesides. Revivals, not unfrequently, have had their roots in this enterprise; and many a pastor has found his hands strengthened and his appeals enforced by the work of the Lord among the Gentiles. In ways that we thought not of, the blessing has returned into our own bosoms.

2. *Greater soundness in the faith.* In the presence of a world lying in wickedness, our churches have learned to prize that creed most highly which can *save* the world. They have discouraged, therefore, profitless speculations, and have eschewed, especially, all dilutions of the gospel. The truest system, they have felt, is one that can do the work which Christ has assigned to his people — a part of it not only, but all of it; that system which has a right to say to those who have received it, wherever found, "To whom coming as unto a living stone," "ye also as lively stones are built up a spiritual house, an holy priesthood."

And the missionaries have come to our aid, as defenders of the faith. They have uttered, for instance, their emphatic testimony as to the extent of human depravity. "All that Paul has affirmed in the first chapter of Romans," they have said, "can be

amply verified on every side of us. You have no need to go back to the ruins of Pompeii to learn how corrupt man can become. Here are living ruins, all about us, than which there is nothing sadder, nothing darker."

They have shown us, moreover, how best to deal with this depravity. The most faithful and most pungent presentations of divine truth, and yet the simplest, they have found the most successful. They have preached the doctrines which were so dear to our fathers, placing in the foreground an infinite Saviour dying for the sins of the world. And they have striven with special earnestness to make their teachings practical, remembering the words of our Lord: "By their fruits ye shall know them."

Who can estimate at its full value such a testimony, borne, as it has been, to all our congregations; read, as it has been, at thousands of firesides; pondered, as it has been, by pastors in the study and laymen in the closet? We can hardly wonder that some have seemed to find in modern missions, "the Acts of the Apostles, Continued."

3. *A higher type of benevolence.* The axiom which says, "The whole is greater than a part," is just as true of charity as of quantity. The man who cares for the world, will be sure to care for his country; he who cares for his country, will be sure to care for his family. In fact, a sincere desire to bless the heathen is the truest expression of Christian love. When our Saviour told the Jews whom to invite to their feasts, he reached the core of this whole question. "Call not thy friends," "brethren," "kinsmen," "rich neighbors," "lest they bid thee again, and a recompense be made thee." But "call the poor, the maimed, the lame, the blind," "for they cannot recompense thee." But who, alas! are so poor, so maimed, so blind as the heathen? And who have less power to reward their benefactors?

The educational value of missions for New England, in the matter of benevolence, is "far above rubies." Here, on this scanty soil, so unlike the regions beyond; here, where life is so largely a struggle for bread, and where nature herself seems to suggest and counsel parsimony, the heathen have knocked at the door of the busy mechanic and the hard-working farmer, and they have not gone away empty. The poor widow and the friendless orphan have contributed their mite, and with it their benediction, worth a thousandfold more. The children have come forward, from time to time, to take the place of their parents. When the estates were settled, and the creditors had been paid, there was a feeling (in how many hearts!): "One claim is still uncancelled — the claim of the heathen, the most sacred of all. That, while life lasts, shall be a lien on all our possessions." It is this discipline of charity, this pity for the lost, coupled with love for Him who died for the lost, which has enabled Massachusetts to send to our Treasurer, the past year, as also the year before, more than one third of all the donations made to the Board. And the fountains which the heathen have opened, among her hills and her valleys, are sending forth their streams all over the land.

4. *Juster conceptions of Christian living.* Fifty years ago, the memoir of Harriet Newell was given to the world. How strong the hold which that unpretending narrative gained upon the youth of the last generation! How many, by means of it, have been led to the cross — some to the ministry, some to pagan-lands. And this was only the first of a series, which has proved eminently helpful to our churches. The forms of Parsons and Fisk, of Gordon Hall and the martyrs of Sumatra, of Dr. Grant and Daniel Temple, of Lobdell and Stoddard, of Abeel and Aitcheson, rise before us. We ask the privilege of sitting at their feet. We would gladly know the secret of their zeal, their love, their faith. How many young men have turned from the recorded worth of these sainted ones, resolved themselves to lead a worthier and a nobler life! How many ministers have received impressions from these bright examples, which they would be slow to lose! Those "honorable women" who went out from us — some from this very city — what a benign and hallowed influence did they exert, during their earthly service! And when they finished their course, the memorial of their labors and their sacrifices became as the mantle of Elijah to many who survived!

The argument then, from our own *work*, is briefly this: God has greatly blessed

the laborers whom we have sustained, and he has greatly blessed us for sustaining them. Why is it, then, that our young men, members of our churches, members of our seminaries even, are so reluctant to engage in this enterprise? Why must our missionaries, year after year, renew their cry for help? Why must that great empire that looks directly upon our Western shores, brought so near to us, and so strangely opened to us, reach forth its hands in vain?

And why is it that many of our churches make their contributions to missions with so little system, so little promptness, and sometimes (we are constrained to say) with so little apparent heartiness? Why should they not, rather, entitle themselves to say with David, "Who am I, and what is my people, that we should be able to offer so willingly after this sort?"

Men and Brethren! Suffer us for a moment to turn away from the heathen and contemplate the future of these United States. This goodly heritage of ours! Who can describe it? This vast domain, that might furnish room for two hundred kingdoms like that of David; this inexhaustible fertility of soil; this mineral wealth, deposited all the way from the Atlantic to the Pacific, as if God had reserved for us his amplest treasure-house; these marvelous facilities for commerce, domestic and foreign; — who shall set bounds to our material prosperity!

And then our population, advancing with the noiseless tread of an army, "the camp whereof is very great!" We lift up our eyes, and exclaim, "Who can count the dust of Jacob, or the number of the fourth part of Israel?"

But the *future* of all these millions, these hundreds of millions! Who can bring it down from the coming years, aye, from the coming ages, and unroll it before us? These sectional antagonisms — groundless in part, but not wholly groundless; this strange interblending of races, — diverse, unfused, hostile; Romanism, — restless, intolerant, exacting; infidelity, — bold, aggressive, destructive! How can this problem of unity, fraternity, permanence, — of such unspeakable moment to the world, — be rightly solved?

Philosophy cannot do it. Statesmanship cannot do it. Christianity *can* do it. But what kind of Christianity? Not formalism, not ritualism, not orthodoxy; but a Christianity that is instinct with life; that has faith in self-denial, prayer, work, and especially *in* faith; that knows assuredly that the Church can do all things, through Him who is mighty to save.

But where shall we find it? The answer comes to us, freighted with all the wisdom of the past, "The Christianity that saves the world, can save every part of it." That which prays, "Thy Kingdom come," with strong cryings and tears; which places loyalty to Christ before everything else; which watches with moistened eyes the far gleaming light, that is mounting higher and higher in the eastern heavens; which longs to see the Church adorned as a bride for her husband, expecting then to behold his "beamy walk" among the golden candlesticks! To such a Christianity it can be said, "No weapon formed against thee shall prosper."

Permit us, in conclusion, to call to your remembrance the words of Paul, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Strange language for one who had sat at the feet of Gamaliel! But not strange for one who had heard, on the way to Damascus, "I am Jesus, whom thou persecutest!" The love of God in Christ seemed so great to him, that the privilege of declaring it to those who knew it not appeared unspeakably precious.

Brethren and friends! The same love has redeemed us; to us, therefore, "is this grace given," that we "should preach among the Gentiles the unsearchable riches of Christ." How?

1. *We can give them our hearts, our whole hearts.* Rather, we can give our whole hearts to Christ, their Saviour and ours. We can strive to feel as he feels, to love as

he loves. The mother, as she thinks of her sea-tossed boy on a stormy night, sends abroad her whole soul upon the waters. Thus may we send abroad our yearning compassions to a world, wrecked and perishing.

2. *We can receive the cause of missions into our households, making it a child by adoption.* When we enter our closets, we can pray for it, as for our youngest born. When we estimate our expenditures for the year, we can provide with a father's solicitude for this Benjamin of our love. We can induce our sons and daughters to enlarge their circle for its coming, assuring them that it will be no supplanter there; and we can show them how to grow up with it, in loving companionship, so that they, in their turn, shall welcome it to a parent's care. What a joy it will be to us, deepening and widening as our days hasten to their close, that our children have admitted to their habitations that which shall insure to them a lifelong benediction, such as the ark of the Lord insured to the house of Obed Edom!

3. *We can plead with our neighbors and friends to strive after this "grace" of preaching Christ to the Gentiles.* By our example and by our words, we can urge them to bear upon their hearts the hundreds of millions who have never heard of the great salvation.

And we desire to say to pastors, Upon you the prosperity of this enterprise largely depends. The Great Shepherd has made you his under-shepherds, and the sheep hear your voice. It pertains to your office to set forth the dignity and blessedness of the world's evangelization; to unfold the amazing significance of those first petitions which our Lord taught his disciples; to show the value and efficacy of faith in our efforts, — that power which is mightier than armies, more resistless than the forces of nature; to give line upon line and precept upon precept in aid of all endeavors to reach a higher type of benevolence, illustrating and enforcing the full meaning of our Saviour's words, "It is more blessed to give than to receive."

The brethren who have gone out from us, turn to you with an interest which is becoming all the while stronger and stronger. They perceive, more and more clearly, how much you can do in their behalf. Accustom the flocks committed to your care to think of them with fraternal love, to pray for them, to sympathize with them, and, especially, to feel that the cause is *one*, they abroad and we at home striving together for the self-same end, — the enthronement of our Ascended Lord in all the earth.

The reading of this paper was followed by remarks on the subject by Hon. William E. Dodge, S. B. Chittenden, Esq., and others, and the paper was referred to a special committee, consisting of Dr. William Adams, Hon. William E. Dodge, Dr. Todd, Gov. Page, Hon. A. C. Barstow, Dr. Walcott, and Dr. E. R. Alden. Dr. Adams, in behalf of this Committee, subsequently reported, presenting the following resolutions, which were adopted by the Board: —

"1. *Resolved*, That the facts contained in the "Plea" pertaining to what has already been accomplished by the Christian missions of the American Church, demand our gratitude and praise to Almighty God.

"2. *Resolved*, That the signal blessing and prosperity which God has bestowed upon the missions of the Board during the last fifty years, should prompt us to greater earnestness and liberality for the future.

"3. *Resolved*, That it be recommended to the Churches coöperating with the Board, to undertake to raise not less than 600,000 dollars in aid of its treasury during the ensuing year.

"4. *Resolved*, That the "Plea" referred to this Committee be printed and extensively circulated by the Prudential Committee, and that all pastors be requested, at such time and in such manner as their judgment may designate, to communicate its contents to their respective churches.

"*Resolved*, That the Prudential Committee be requested, at their early convenience, to give to the public the results of their experience in the matter of missionary collections, and to indicate the best method, in their opinion, for securing more prompt, as well as more generous contributions, from the constituency of the Board."

PROVISION FOR DISABLED MISSIONARIES, WIDOWS, AND CHILDREN.

Judge Strong, in behalf of the Committee appointed last year, made the following report: —

The Committee appointed at the annual meeting of the Board in 1867, to consider the subject of the Special Report of the Prudential Committee, respecting Disabled Missionaries and the Widows and Children of Missionaries, respectfully submit the following:

The subject is one that has always been attended with difficulties, and in regard to it there have been, and there probably will continue to be, differences of opinion. These difficulties do not arise from a want of interest in all missionaries who have become disabled, as well as in the widows of those who have deceased, and in the children of missionaries. The past declarations of the Board, and the action it has taken, are clear proofs that a most affectionate sympathy has ever been cherished for all in these classes, and that there has been no forgetfulness of the early pledge to provide for their support, in such manner as has seemed best to comport with the missionary character.

For the relief of disabled missionaries and the widows of missionaries, a system was adopted in 1832, and perfected in 1835. It still exists. It was not adopted without careful consideration. The Board had then in view the experience of many years. They had the opinions of missionaries in the field, and of others who had returned disabled. They had the counsel of wise and good men. Apparently they had everything that could then be obtained to enable the formation of the most judicious plan. The action of the Board in those years, and the rules which were then adopted, have more than once been reviewed, and reviewed in a spirit of peculiar tenderness for disabled missionaries, and for the widows of missionaries, but no better system has thus far been devised. It may be that it is not perfect. It may be that in the progress of missions new light may be obtained, and a wiser scheme be discovered. There are inherent difficulties in the formation of any plan for affording equitable relief in all cases. It is obvious that the varied circumstances of returned missionaries, the different degrees of their disability, and the unequal assistance they may receive from friends, render it unnecessary and inexpedient for the Board to make the same allowance to each. There was reason, therefore, for the adoption of the rule of 1835, "that when superannuated or disabled missionaries or assistant missionaries, or the widows of missionaries or assistant missionaries, return to this country, with the approbation of the Prudential Committee, it shall be the duty of the Committee to make such grants toward their support as the circumstances of each case require, and as shall best comport with the missionary character and the interests of the missionary cause." With reason, also, was it provided "that no pensions or annuities are to be settled on any person, and that no grant shall be made, except in extraordinary cases, for any other than the current year." It is believed that a system of pensions commends itself to the favorable judgment of very few, perhaps to that of none of the missionaries themselves. Apart from its probably injurious effect upon the missionary character, it cannot be made to afford that judicious and well-proportioned relief that is needed. If pensions were granted, it would be difficult to avoid having them of very nearly equal amount, while the necessities of the pensioners would be very unlike. A pension which would suffice for one would be very inadequate for another. So the same missionary, or widows, may need more in one year than in the next. It is believed, also, that were a system of pensions or annuities adopted, it would prove a much larger draft upon the funds entrusted to the Board than is now made, while it would not as well meet the necessities of those who need relief as does the rule under which they are now assisted. And it is very certain it would not meet with favor among those who contribute to the treasury of the Board.

Your Committee have examined the action of the Prudential Committee under the

rules of 1835, during the last twenty years. Within that period grants have been made to about one hundred and fifty missionaries and assistant missionaries, who have returned disabled, and widows of missionaries, besides the grants made to the children of missionaries. These grants have been very different in amount, as the necessities of the grantees have been different. They have in some cases been continued through many years, and in particular instances the aggregate of grants to a single individual has been very considerable. A widow of a deceased missionary has received $4,952, in successive grants, made through a period of thirteen years, besides grants for her offspring. Another, with her two children, has received $3,431, also in a period of thirteen years. A disabled missionary received $3,900 in nine years; another, $3,899 in eight years. These are, it is true, of the larger grants; but there are many others by no means inconsiderable in amount. During the missionary year ending in 1864, appropriations were made for the support of seventeen disabled missionaries, and widows of missionaries, amounting to $5,913. In the year ending in 1865, appropriations were made for the support of twenty, amounting to $5,626. In the year ending in 1866, similar grants were made for the support of twenty, amounting to $7,935; and in the year ending in 1867, for twenty-two, amounting to $6,967. None of these grantees, with perhaps a single exception, expect to return to mission work. It is not known that there is any just reason for complaint of the insufficiency of the grants made. Still it may be that in some cases relief was not given where it was needed. If so, it is believed to have been not because the rules of the Board did not meet the case, but because a refined yet mistaken delicacy, or a self-denying unwillingness to withdraw the funds of the Board from direct missionary effort, has deterred some missionary widow from making her wants known. The Board is pledged to make such grants for the support of superannuated or disabled missionaries, or the widows of missionaries, as the circumstances of each case require, comporting with the missionary character and the interests of the missionary cause; and in 1839 it was resolved, "that it is no more than reasonable to expect that disabled missionaries, and the widows of missionaries, or their particular friends, will take care to give all necessary information respecting their circumstances, so that the Prudential Committee shall be able to do whatever justice and charity shall require." After a review of what has been done under the rules of 1835, your Committee find no reason to doubt that the Prudential Committee have carried out the pledge of the Board, and done all in their power to provide for the support and minister to the comfort of returned disabled missionaries, and the widows of missionaries. Is there, then, any defect in the plan of relief?

A great burden which returned, infirm missionaries bear, is a sense of homelessness. Returning after an absence from the country of many years, and after abiding where society is nearly stationary, they do not find things as they left them. They have lost their place in the social circle. The friends and acquaintances of earlier life are scattered. Others have taken the places they once occupied. The relatives they left are dead. The parental door from which they departed is closed. Most of those whom they meet are strangers. As they pass through the land, from the abode of one Christian brother to another, or as they sojourn in any place, though it be the abode of their childhood, they cannot but feel that they have no longer any home here. The intense activity everywhere visible, contrasted with their conscious weakness, deepens this conviction. Most naturally they are disappointed and saddened. But is not this inevitable? Is it a peculiarity of missionary life? Would they not have been as much disappointed had they returned after an equally long absence for purposes of trade or pleasure? And is it not some compensation for this conviction of homelessness, that the presence of returned missionaries, broken down in the service, is everywhere a stimulus to Christian devotion, that it opens many fountains of true benevolence, and that it furthers the work to which they consecrated their lives?

Is a Home Desirable?

Still, it is no wonder that some have felt, that in addition to what the Board now does, a home should be provided, in some quiet neighborhood, fitted up as a retrea for those who are disabled by ill health, or by advanced years, from further active participation in the foreign mission work. Such an institution seems to promise some advantages; but, in the judgment of your Committee, most of them are visionary. It cannot be doubted that many returned missionaries would decline to avail themselves of it, and few of those who might become its inmates would find it promotive of their comfort or their happiness. It would separate them from their friends and relatives, from those associations for which their hearts yearn. It would associate them permanently with the feeble and suffering. It would wound their just self-respect, and tend to lower them in public estimation; for such an institution would by many be regarded as eleemosynary — as an infirmary, a home for the indigent, an abode fitted up for objects of charity. No beauty of surrounding scenery, no taste and elegance of furnishing, no amplitude of provision could make such an abode cheerful. Call it a home, — it might be such in name, but not in fact. Those who are familiar with the most charming retreats for the aged, or for the sick and suffering, know that they are not the abodes of contentment and happiness. Some of them provide richly for physical need, but they cannot satisfy the longings of the heart. Visitors to the Hotel des Invalides assure us that, rich as its provisions are, its inmates are dissatisfied and unhappy. Much more might this be expected of those who, having been actively engaged in acts of Christian usefulness, are withdrawn from their labor, shut out from the world, and brought into contact mainly with the infirm and aged. Providence has ordained that the best, the most healthy society, that where all can be most useful and happy, shall be made up of the young and the old, the strong and the weak.

There are other considerations adverse to the establishment of such an institution. Without adding to the comfort of disabled missionaries, it would increase the expenses of the Board, and render its management more complicated. It would probably dampen the general interest that is now felt in those who have borne the heat and burden of the day, and worn themselves out in the mission work. It would withdraw them from the sight of the great body of those who sympathize in the cause of missions, and would deprive the churches of their personal influence, often most eminently useful. Though the novelty of missions has passed away, few turn from the sight of a veteran missionary with indifference. His presence ever awakens new interest in himself personally, and in the cause where he has been foremost. It often stirs the deepest fountains of feeling in the hearts of the young. Indeed, it is by no means certain that a disabled missionary may not effect as much for the cause of missions in the neighborhood in which he was known in early life, as he was ever able to do by his active efforts in the foreign field.

There are, in the judgment of your Committee, no considerations that outweigh these. There may be cases of missionaries in old age, or entirely helpless, who have no kindred or personal friends to receive them when they return, or none with whom it would be agreeable for them to reside. For such the Prudential Committee should make the most careful provision, and this they are authorized to do by the rules of 1835. Even such missionaries have not lost their usefulness. Though planted in a new and strange soil, they will often bring forth abundant fruit, and be permitted to rejoice in the conviction that their days of weakness are proving their best days.

Another suggestion has been made. It is, that a special fund be established, the income of which shall be devoted to making suitable provision for superannuated and disabled missionaries, and for the widows and children of missionaries. This will be noticed hereafter.

What has been done for Children.

We pass for the present to the consideration of what has been done, and of what the Board is now doing for the returned children of missionaries. For them the tenderest

regard has always been manifested. Provision for them has been a frequent subject of correspondence and consultation with the missionaries themselves, and the rules under which the Prudential Committee now act, adopted in 1834, and subsequently amended, met, at their adoption, it is believed, the approbation of the missionaries generally. We quote them so far as they are convenient to this discussion:

1. "When missionaries or assistant missionaries desire to send their children to this country for education, and when it is decided, in a manner conformable to the rules and usages of the Board, that the children may come, the arrangements for the passage, so far as they may involve expense, shall have the concurrence of the mission, and the allowance, extraordinary cases excepted, shall be only for a passage direct to this country.

2. "When the children arrive in this country, the Prudential Committee will see that they have a suitable conveyance to the places where they are to be educated, or to reside, and the Committee may make grants, on application from the parents or guardians, to an amount not exceeding eighty dollars a year for a boy, and seventy dollars for a girl, until the children are eighteen years old.

3. "Children who are left orphans, and without a suitable home in the mission, or a responsible guardian, will receive the immediate and kind consideration of the Prudential Committee, who will make an arrangement for their return home, and provide for them the best guardianship in their power."

In 1845 the limit to annual grants was extended, and again in 1865. In 1867, on the recommendation of this Committee, the Board amended the rules of 1834, so that they now authorize the Prudential Committee to make grants not exceeding $120 a year to each child, until they are eighteen years of age.

Such are the rules as they now exist. Under them, grants have annually been made to the returned children of missionaries, and to many of the children repeatedly, through many years. These grants, in the aggregate, have been large. In the case of one family they exceed $3,300. The amount of the appropriations for the year ending in 1867 was $4,300, and for the year ending in 1866, $4,383. Of course they have not been sufficient for the entire support and education of the children. There has been no reason for grants large enough to cover all their necessities. Christian friends have been found willing and anxious to supply, so far as possible, the place of absent or deceased parents. Some children have remained with widowed mothers who have themselves received appropriations, and some have contributed in part to their own support. Here and there a case of privation may have occurred; but such cases, it is believed, have been accidental, and not more frequent than have been cases of privation among an equal number of children of New England ministers. The children of missionaries; when they first arrive in this country, are like tender exotics. Having been born in heathen lands, and necessarily kept separate from other children of their age, they have not been accustomed to the healthful friction and collision which meet children born and nurtured here. Naturally they are sensitive, sometimes even morbidly so. In the new social relations into which they have been brought, much that others would regard as merely playful may to them appear unkind. They deserve, as they generally have, the sympathy and the considerate kindness of all who love the work of missions. It is most natural, also, that those parents who have made the great sacrifice of parting with their children, and sending them to this country for nurture and education, should be anxious on their account, — fearful that they may encounter suffering, and keenly alive to any complaints. All this cannot be avoided. It could not be were the Board to make the amplest provision for the entire support and education of the children. This, however, is impossible, even if it were desirable, so long as there is among the disciples of the Master no higher degree of consecration to the missionary work than is now exhibited. Facts must be accepted as facts. The Christian public has not manifested a readiness to do more for the children of missionaries than is now done. And this is not because the claims of such

children have not received attention. The subject was much discussed at the annual meeting of the Board in 1857. An earnest sympathy with such children was avowed, and it was resolved that the Prudential Committee will receive and cheerfully appropriate, according to the same principles that have hitherto governed them in the premises, whatever legacies or contributions may be made from year to year for this specific object.

But while the Board has been most solicitous to prevent suffering in all cases, and so far as is in its power, judiciously to provide for the support and education of such children, it cannot be maintained that it would be wise to assume their entire support. Such a course would dry up many springs of private benevolence which are spreading blessings all over the land. It would remove the children from that warm personal sympathy which, in so many quarters, is now felt for them; and it would therefore, partially at least, deprive them of that which now operates as an encouragement and assurance. It would tend doubtless to hinder the development in them of that self-reliance and disposition to earnest effort which are essential to success in life. It is plainly not for their good, nor for the interests of missions, that they be in any way distinguished from the children of ministers at home.

The time will doubtless come when missionary life will cease to be regarded as exceptional, or as something beyond the ordinary duty of the ministry. Sooner or later the Christian public will recognize its obligations to provide such a support for missionaries in the foreign field as will enable them to do for their children all that is needful, without any intervention by the Board or any other agency. Then what is done for the children of missionaries can be done by the missionaries themselves. It is worthy of consideration, whether, if this were practicable, it would not be the best system — best for the missionaries, for their children, and for the cause of missions. But the time has not yet come for its adoption. It would necessitate a great enlargement of the salaries of missionaries, an enlargement which the Board is not able to make without seriously crippling its operations. Until the Christian public is prepared for such an advance, nothing better than the system now followed seems to be possible. Its value is to be tested by its results.

Results.

Very significant facts show that the course hitherto pursued by the Board has not been a mistaken one. The returned children of missionaries have not been broken down or discouraged by the discipline through which they have passed. On the contrary, they have, to a surprising degree, met the hopes of their parents and of the churches. To illustrate this, some statistics are submitted, for which the Committee are indebted to Dr. Anderson, the late Senior Secretary of the Board. The whole number of returned children of missionaries appearing on the books of the Board is 349. Of these about 230 are of the age of twelve years or upwards, the oldest being now aged forty-nine. To 212 of these returned children, or to their near kindred or guardians (though always to the children when their address was known), a circular of inquiries has recently been sent by Dr. Anderson. Answers to the circular have been received, giving the desired information, in 190 cases, 184 of them being cases of children twelve years old and upwards. From 22 answers have not yet been received. Of the 137 to whom the circular was not sent, 50 were out of the country, the address of 71 was not known, and 16 were not living. Of the 184, twelve years old and upwards, from whom answers to the circular have been received, 95 are males and 89 are females.

First, of the males:

Total number	95
Members of churches	71
Have received a collegiate education, or are now in college	51
In academies, generally preparing for college	31

Whole number liberally educated, or in a course of liberal education	82
In the gospel ministry	13

Secondly, of females:

Whole number	89
Members of churches	78
Educated in academies or high schools	78
Wives of missionaries	13

A considerable number are engaged in teaching.

It thus appears, that of the 184 returned children, of the age of twelve and upwards, from whom answers to the circular have been received, 149 were church members, and 160 have received, or are now receiving, the benefit of a liberal education.

Of the 121 to whom the circular was not sent, because they were out of the country, or because their address was not known, 17 males and 22 females are believed to be members of churches, 20 males (of whom *nine* are missionaries) to have been educated in colleges, and 24 females in academies, or other high schools. The number of returned children aided by the Board cannot now be accurately stated. It certainly exceeds 126, and is perhaps much larger.

These facts are very remarkable. They show that the system thus far adhered to has been productive of happy results. They may well tend to allay the fears and strengthen the confidence of missionary parents. It is believed that no other class of children in this country can exhibit better results, either intellectual or religious. A system that has been thus successfully tested ought not to be abandoned or changed without the most satisfactory reasons.

Is a Seminary Needed.

At an early date in the history of our missions, it was suggested that a seminary should be established at some place where the children of missionaries sent to this country might find a home, and might be educated together. The suggestion has occasionally been repeated, but it is believed it does not now have the approval of any considerable number of the missionaries. The objections to it are many and obvious. It is true of a very large proportion of the children of missionaries sent to this country, that their parents prefer they should live with, and be under the supervision of, relatives or intimate personal friends. This is also the preference of the relatives and friends of the children. Such children cannot be gathered into a seminary provided for them without contravening the wishes of their parents. The number of those who might thus be gathered, at a suitable age for seminary culture, would consequently be small, and the expense of their support and education would be vastly greater than that which is now incurred.

A more serious objection is, that such a mode of support and education would be positively hurtful to the children. Something has already been said of their peculiarities, of their sensitiveness, and of their inevitable want of familiarity with many things it is most desirable they should learn — things to be learned only by actual contact with general Christian society. Exotics when they come, it is not desirable that they should continue such. For their highest physical, mental and moral development, it is needful that they be brought into association with other children — with general American life. It may be doubted whether they are, in all respects, the best associates for each other. Moreover, it is quite improbable that their happiness would be promoted by congregating them together. There would be danger of their being regarded as inmates of a charity school, the suspicion of which is always painful to a sensitive nature. Many other reasons might be given why a seminary for missionaries' children seems to be undesirable, but it is unnecessary to state them, for very few, it is believed, after reflection, would approve of such an institution.

A Permanent Fund.

One other suggestion (already alluded to) which has met with favor in some quarters, has received the attention of your Committee. It is that a permanent fund be established, the income of which shall be devoted to the relief of children of missionaries, of superannuated and disabled missionaries, and of the widows of missionaries. This plan is supposed to have some advantages over the system now existing. A candid examination of them, however, will lead to the conclusion that they are rather imaginary than real. Those that have been suggested are, principally, that such a fund would furnish a more secure and abundant provision for the wants to be relieved, and that it would dispense with the necessity of making annual applications to the treasury of the Board, and seeking help, with the painful conviction that whatever is granted is withdrawn from the direct work of missions. To these it is added, that if a relief fund be established, it would probably soon grow to be as large as is desirable from legacies and donations given to it directly, which would not otherwise be given to the Board, and thus that the annual charge upon the current receipts, a charge made by the calls the fund is designed to meet, would be removed.

It is obvious that while the Board recognizes, as it always has done, its obligation to provide for the support of disabled missionaries, widows, and children of missionaries, in such manner as shall best comport with the missionary character, seeking and obtaining assistance from the treasury of the Board, by any one in those classes, is no more seeking and obtaining a charity than would be successful applications for the income of a fund collected to afford the needed relief. And unless the fund were adequate, direct applications to the treasury of the Board would be as needful as they are now, and as frequent, though they might be for smaller grants. It is not perceived why receiving support from such a fund would not prove as trying to a conscientious missionary as would be receiving it from any other source.

It is an error, also, to suppose that such a fund would enable a more abundant provision. Some undefined impression that it would is probably what gives it most favor. But there is no limitation, now, to the magnitude of the grants that may be made by the Prudential Committee to disabled missionaries and widows, except such as is found in the proprieties of each case. There is of course great diversity in the needs of different missionaries and widows. It would be unwise and unjust to make the same appropriation to each. But whatever is consistent with the missionary character, and is needed for the support of any one, may now be granted. More ought not to be, from the income of any fund, however large. No prudent and conscientious missionary would desire more. Whether the approval of a special relief fund would result in bringing into it legacies and donations that would not otherwise be given to the Board, to an amount sufficiently large to meet all the calls for necessary relief, is of course uncertain. It is certain that the offer of the Prudential Committee in 1857, to receive and appropriate legacies and contributions made from year to year, and designated by the donors for those who have been disabled in mission work, and for widows and children of missionaries, has not been productive of any considerable results.

Yet if something would be gained by the establishment and accumulation of such a fund, there are objections to it which, in the judgment of your Committee, outweigh all its possible advantages. Such a fund must be large. The aggregate of the grants made in the year ending in 1867, for those disabled missionaries and widows of missionaries not expecting to return to mission work, and to returned children of missionaries, was $11,267. The grants to the same objects during the year ending in 1866, were $12,318. A fund which would yield such an income, after deducting taxes and expenses of management, must considerably exceed $200,000. It is also to be considered, that with the growth and expansion of our work, which may be and ought to be expected, such grants will probably become more numerous, and their aggregates larger, necessitating a large increase of the permanent fund. Such a fund, could it be raised, is undesira-

ble for a benevolent organization such as ours. Its management might be expected to give rise to differences of opinion, and perhaps to alienation and strife. It would stimulate expectations that could not be realized. To a large extent, it would change the character of the Board. The work in which the Board is engaged has ever been a work of faith. It has gone forward, sent out its missionaries, and assumed all its obligations, in reliance upon what the churches would do, not upon what they had done. A moderate capital it has possessed, sufficient to give it the necessary credit in the commercial world; but its main reliance, under God, has been upon donations expected to be made. And this has been a great element of its success. This has gathered around it the affections, the sympathy, and the earnest coöperation of so many, who, through it, strive to extend the kingdom of our Lord and Saviour Jesus Christ. It is most undesirable that it should ever be otherwise. The more constantly the Board leans upon the churches, the better will it be sustained. The more constantly it looks to them for the means to carry on all its work, the more surely will the means come. It is because individual Christians now feel that the Board has no other resources than such as come from their annual aid, that they are so ready to extend that aid and answer appeals. There is, therefore, much reason to apprehend, that with a permanent fund so large, though devoted to a single purpose, that warm and constant affection which the members of our churches now cherish for the Board would be chilled.

To this it may be added, that the management and disbursement of the income derived from a fund would be attended with more difficulty, and would probably produce more dissatisfaction, in some quarters, than the present system causes. It has already been remarked, that the wants of disabled missionaries, and of missionary widows, are very different. They ought not to receive assistance alike. Nor are they always the most reliable judges of their comparative necessities. They would be above the frailties of human nature if, sometimes, unreasonable applications were not made, and persistently urged. In the report of the Prudential Committee submitted to us, it is said, "The facts which determine the character of their claims are not often known to the public, and it is frequently inexpedient to publish them." It is easy to see how claims which ought not to be allowed are less manageable when made upon the income of a fund, and how they might give rise to unpleasant feeling, and misapprehensions that could not easily be removed. In view of these considerations, and others suggested in the report referred to your Committee, they are not prepared to recommend the inauguration of a special fund, such as has sometimes been suggested. It could result in no real advantage to the missionaries, while it would almost inevitably prove a serious injury to the Board.

Conclusion.

Upon the whole, your Committee are of opinion, that the rules now in operation for the relief of superannuated and infirm missionaries, widows and children of missionaries, require no present substantial addition, or change. That the system is perfect is not claimed, but it would not be improved by anything that has yet been suggested. No system can assure against every possible case of suffering. It is now the duty of the Board to administer relief so far as it is in its power, consistently with the great object for which it lives. It should not be forgotten by the Prudential Committee, or by the friends of the Board, that the expenses of living are much greater now than they were a few years ago. For this, however, the existing rules relative to missionaries and widows are adequate. And the rules respecting missionary children, as amended last year, authorize an appropriation to each child, whether male or female, of a sum not exceeding one hundred and twenty dollars per annum, instead of seventy or eighty dollars, the provision first allowed.

There is a mode of extending relief to the children of missionaries which does not lie within the province of the Board, but which is worthy the attention of all who feel a deep interest in their welfare. It has been noticed that, under the rules, grants are

not made to any after they have attained to the age of eighteen years. At that age, the sons of missionaries are often in the midst of their collegiate education, and their daughters have not always completed their course of study in academies, or other high schools. They need assistance then, almost as much as ever. Yet it is obvious there must be a time when appropriations by the Board to such children ought to cease, and perhaps it has been wisely fixed by the rules as they now exist. It would be an act of noble benevolence were Christian men to establish scholarships in some of our colleges and other seminaries of learning, for the benefit of any children of missionaries named by the founders, or by the Secretaries of the Board. Each scholarship would prove a constant well-spring of blessing until the work of missions shall be accomplished. It is known that some persons have in contemplation the foundation of such scholarships, and perhaps others may, after reflection, regard the plan with favor. But this is a subject that does not relate to any action by the Board. Your Committee refer to it only to bring it before the thought of the Christian public.

There is, however, a single new arrangement which to the Committee appears desirable. When the children of missionaries return to this country, either orphans, or having left their parents on heathen ground, they should be met with tenderness, and at their first landing receive such attention as shall lead them to feel that they have found friends. At that time they should be encouraged to open their hearts and bestow their confidence. So afterwards, it is much to be desired that they should feel that there is some one connected with the Board to whom they can disclose their trials, and from whom they may seek sympathy and counsel. It is known that much has heretofore been done to secure these objects, by the Secretaries and their families. As far as possible they have looked after these interesting ones. They have, to a large extent, comforted them, and invited their confidence. But perhaps something more can be done. The Secretaries are already heavily burdened. They cannot always be at hand when vessels arrive. They cannot keep up such a correspondence with each child as may be desirable. To meet this state of facts, your Committee have prepared, and they will append to this report, a resolution which, if adopted, will, they hope, be productive of good. In conclusion they submit the following resolutions: —

1. *Resolved*, That the Board continues to regard with peculiar sympathy and Christian affection all disabled missionaries and widows of missionaries, and recognizes its obligation to make provision for their support, according to the circumstances of each case, and to such an extent as shall best comport with the missionary character and with the interests of the missionary cause.

2. *Resolved*, That the system of rules for affording such relief, now in operation, needs, at present, no addition or change.

3. *Resolved*, That the Board, while renewing its oft-repeated expressions of deep interest in the returned children of missionaries, and grateful to God for the rich blessings that have been bestowed upon them, regards it unwise now to change the regulations existing for their pecuniary assistance.

4. *Resolved*, That in order to facilitate a cordial reception and welcome of the children of missionaries on their arrival in this country, and to promote afterwards, with them, confidence and unreserved correspondence with the Board, it is recommended that two ladies be appointed, one resident in Boston, and one in New York, whose duty it shall be to render such service, in regard to the above particulars, as the Secretaries having the special oversight of the children may find desirable.

After a somewhat prolonged discussion of the subject, and after motions to amend and to recommit were lost, the report of the Committee was accepted, and the resolutions were adopted by a vote nearly unanimous.

THE MONTHLY CONCERT.

Rev. Dr. Condit, of Auburn, N. Y., read the following paper, which he had prepared at the request of the Prudential Committee: —

It is the object of this paper to call the attention of the friends of missions to the duty of prayer for the blessing of God on the work; especially, to the importance of the monthly concert.

The present posture of the missionary enterprise demands earnest consideration. The signs of the hour invite progress, yet the resources are not at hand. The difficulty of keeping the work up to its present limit is pressing upon us. We ought, then, to meet the question with a deep sense of our responsibility — What is necessary to greater efficiency and success? Probably the first response to this question will be, We want more men and more money. But does this reach to the foundation of our necessity? Is there not reason to add, with emphasis, we want more prayer?

The enterprise of missions in this country is the child of prayer, as truly as it is the child of providence. The monument recently erected to mark the place of its birth, will tell to coming generations, that in a meeting for prayer on that ground, the first missionaries consecrated themselves to the work. Not one has gone to the heathen who was not commended to God by prayer, as he bid farewell to his native land. Each one said, among his last words, 'Pray for me.' The pledge was given that we would do it. In answer to prayer, Providence has gone before us, and opened the whole world for the introduction of the Gospel. Now the voice of the Master comes to us with special force, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

The whole history of this enterprise, in its conflicts and successes, is one unbroken testimony to the efficacy of prayer. The devoted laborers in the foreign field have made this their resource in seasons of darkness and extremity. When assured that "prayer was made without ceasing of the church unto God for them," and he appeared for their help, they could not doubt that it was answered. While this history puts in brighter light those familiar words on the tablet of promise, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," it has a voice, ever gathering in power up to this moment, which impressively affirms the truth, that success in the future, for the fulfillment of that promise, is identified with the supplications of God's people.

We always refer to the cross of Christ as the essential element of power for the recovery of man to holiness, in accordance with his own words — "And I, if I be lifted up from the earth, will draw all men unto me." The death of Christ was "the crisis of the world." Then it was decided that he should destroy the power of Satan, and possess universal dominion in the earth. Faith turns to this fact as the foundation on which it rests. But faith is not intelligent and complete, if it does not accept the atonement of Christ as the platform for prayer. Christianity, in its teachings and method of working, exalts the grace of the atonement and the power of the Holy Spirit; but it joins with these, in striking prominence, the intercession of the church. When, in the cross, God stamped this cause as his, and gave the pledge that it should triumph, he furnished the basis and the motive for such intercession. The heart "warm from the cross," will sympathize with it and be ready to pray for it. There we have the mighty argument with which to go before the throne, and lift the cry, "Arise, O God, plead thine own cause."

But it is now proposed to urge, especially, the importance of

Concert in Prayer.

The idea of concert in prayer is not of recent origin. In 1744, a number of Scotch ministers agreed to observe special seasons of prayer for an outpouring of the Spirit throughout the earth, for the space of two years. The seasons appointed were "Saturday afternoon and Sabbath morning of each week, and more solemnly, the first Tuesday of each quarter." The proposal to others to unite with them was accepted quite generally in England and Scotland, and "to some extent in North America."

Before this time expired, a printed memorial was sent forth, urging a continuance of such concerted prayer. In view of this memorial, Jonathan Edwards, who said, "the motion seems to come from above," published his "Humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." This was a full discussion of the subject, and produced a deep impression. A private memorandum of Andrew Fuller, July 9, 1784, is in these words: "Read to our friends this evening a part of Edward's attempt to promote prayer for a revival of religion, to excite them to a like practice." It was in that year our present Monthly Concert originated, with an Association of Baptist ministers at Nottingham, England. If the churches in this country were not prepared to carry out the proposal for united prayer; if, in the decline of vital piety, the object of such prayer was not generally appreciated, there were some, waiting for the consolation of Israel, who did not lose sight of it. There was here and there a pastor, in the latter part of the last century, who called the attention of his people to the observance of the "old Quarterly Concert." The conviction of the importance of concert was revived soon after the formation of the American Board; and the first Monday evening of each month was the time adopted for the service. In some sections of the church it has not been suspended during the last fifty years. It has become an established institution. Yet there are not a few churches in which it does not exist. Some, that once observed it, have abandoned it. In others it is attended occasionally, without any regularity. It is often treated as a service of so little importance that it may be supplanted for slight causes.

There are cogent reasons for its universal observance.

1. *The one great object of the Concert belongs alike to the whole church.* All its members are professedly enlisted under the commission, "Preach the gospel to every creature." Those who go to proclaim it to the Gentiles are not the messengers of any single church. They come from every part of our Zion, and are enrolled as gospel heralds to other lands. Though they set up the standard for Christ among different peoples of the earth, and assail the enemy in separate bands, they are engaged in one grand campaign. The despatches from the different companies in the field are sent to all the churches, as the report of those who represent them in the conflict. There is concert in action. The forces of the church are moving forward with steady march for the accomplishment of the same end — the conquest of the world. The cause of missions is one. The object is one. Is it not fit that there should be a union in prayer? Ought not the churches to agree to pray in concert for the success of this cause, at least, once in every month?

2. Concert in prayer is adapted to *excite interest in the duty.* In the first place, it will exalt our estimate of the object for which we pray. That will not seem an object of small moment which calls out, at stated seasons, the prayers of Christians far apart from each other. When the thousands, in our cities and villages, agree, at about the same time, to take the interests of a perishing world up to the throne of Him who ruleth over all, will it not create a deeper conviction of the magnitude and importance of those interests? It is in this respect, especially, that the tone of feeling in the church needs to be elevated. It is for want of a true appreciation of the object, as one of commanding importance, that there is such deficiency in praying for it. Various considerations may induce one to give his money to promote it; but prayer is a test of his love for it. The heart to pray for its success will be in proportion to his devotion to it; and this can hardly fail to be increased, when he comes into the Concert service with Christians over the whole land. Will not the object then kindle his heart, so that the fire on the altar shall not go out from the time of one sacrifice to another?

In the second place, the sympathetic principle is thereby brought into exercise. The Apostles understood the value of this principle. Though they do not make

prominent the idea of concert, their appeals to the churches on the subject of prayer, their assurance to those struggling in the field that prayer was offered for them, and such urgent pleas as that of Paul to the Romans, "I beseech you, that you strive together with me in your prayers to God for me," recognize the importance of mutual sympathy, as an incitement in the work. Let numbers agree to offer their petitions at a certain hour for the conversion of a single soul, of a household, or for a work of grace in a community, and the heart of each will be moved with intenser feeling, in view of the fact that others, at that hour, are seeking the same blessing. Extend a concert of prayer for the conversion of the world through all the churches, and there will be a sympathetic force awakened, stirring souls to a more earnest strain of petition, as well as strengthening faith in the fulfillment of the promises.

3. The importance of concert is urged in view of the *power of prayer*. The whole church is summoned to take part in gifts and various labors for the world's conversion. We cannot determine any exact proportion between the amount of effort and the degree of success; but we have this general law, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." We do not expect God to convert the world if only a fraction of the forces of Zion is enlisted. The agencies of the church must be multiplied according to its ability and the greatness of the object. In view of the necessity and utility of prayer, we apply the same law to this duty. If every converted soul is a power to labor, is it not also a power to pray? Every new church gathered from the wilderness is another force added to the company of those who pray for the salvation of men. Is it not right to speak of the accumulated power of prayer, as the number is multiplied around the mercy-seat? Is there not, in the divine economy, such a condition of God's working that we may hope he will do great things for us when all his spiritual Israel unite in asking him to do them? But will there be such union if there is not an appointed season when his people agree to bring the object before the throne? Is it not true, perhaps without an exception, that when the Monthly Concert is not observed, this cause is not specifically remembered? The annual appeal for money is the only occasion when such facts are presented as are adapted to engage the heart in prayer. The object passes out of sight except in its general form. The church that neglects the Concert fails, to a fearful extent, to add its tribute to that power of prayer which is necessary to secure God's blessing on the cause of missions. If from this day there should be a revival of interest in the Concert, where it is observed, and if it should be established where it does not exist, it would be one of the most hopeful signs of the time in reference to the future of Foreign Missions; for then we should see a new development of the power of the Church, in prayer and effort.

Method of Conducting the Concert.

It is a matter of common experience, that it is difficult to give to this occasion such interest as shall correspond with the importance of the object. It is safe to say that dullness in this meeting cannot result from a want of material to give it interest. The cause must be found in a failure to use the abundant material in the right way. If the occasion is magnified by regularity in its observance, and by a thorough, skillful use of the sources of light and motive which are at hand, it must awaken interest. A method of conducting this service can be given only in brief outline.

1. It must be made a meeting for *prayer*. This should be exalted as its primary design. Every thing done should tend to promote it. Let the one appointed object fill out the devotions. Definiteness in petition is desirable. Some one people, or mission, or department of the work, may often be the special object of prayer.

2. *Missionary intelligence* must be intermingled with the devotions of the hour. This cannot be done with interest and profit, without careful preparation. General remarks on the subject of missions will not meet the necessity. The Concert is not a preaching service. The mere hortatory address will soon wear out. It does not lay a

foundation for feeling. This must be done by an exposition and illustration of the principles, method, and progress of the missionary enterprise. Neither is this occasion properly used for reading column after column from the "Herald," or other religious publications. It demands the freshness, familiarity, and conciseness, which will be the result when one has put himself in possession of facts, well selected and arranged, so that he shall speak with something of the vividness and force of a skillful reporter directly from the foreign field. Present, in definite outline, some part of the work, some scene of success or trial, some incident, or some new development of the missionary forces, so as to bring the people in contact with it. Then what they hear they will seem to see — their "ears being turned into eyes." We have an important help to such an effect in the use of maps. The walls of every Concert room should be furnished with a complete set of the maps which have been prepared for the purposes of this service. An impression is thus made in reference to the spots of light and darkness, the relations of the different missionary posts, and the extent of the work yet to be done, which no description in language alone can give.

Topics.

It will sometimes occur that facts are at hand that can be grouped under some one feature of the work, without omitting anything essential in the monthly reports. This will give singleness to the impression. It may not be amiss to present the following list of topics, (though quite imperfect). It will, at least, indicate the breadth of the field to be occupied in the communications of the Concert.

The divinity of missions. This will embrace the facts which reveal God's hand, not only in their origin, but in their progress and achievements. *The philosophy of missions.* This will remove that false idea which many entertain, that this is a mechanical scheme to be soon completed by a skillful working of the machinery; or a war in which there is no success unless, with the first application of force, there is a surrender of the enemy to the authority of Christ. It will develop the work as a process, which often goes on silently, for a time, under the operation of principles which are ever getting a stronger hold of mind. *The literature of missions.* This is already rich, and is constantly increasing. Our missionaries — combining the scholar's taste and practical talent — have given to the world valuable information on the characteristics, the languages, and religions of various nations. Geography, Philology, and Ethnology are their debtors. They have done that which commands a hearty tribute to the value of the missionary enterprise, from many who had not any special sympathy with it. *The Educational department of the plan.* It involves, with other points, this of immense importance — the preparation of native helpers. *The commercial relations of missions.* This is a branch of the subject, which is fertile in incident, both in respect to hindrances and benefits. *The Christian Press. The power and adaptation of Protestant missionary effort in relation to Romanism. Political Revolutions. Changes in nations in relation to the kingdom of Christ. The relations of the Home and Foreign work. The character, habits,* and *religion* of the people to whom we send the Gospel.

A biographical sketch of a missionary may be occasionally introduced. This will afford an opportunity for defining the elements of missionary character, and perhaps aid some who seek light in regard to a personal consecration to the cause. So also the history of a convert from heathenism may be given, illustrating the power of grace. Such portraits, briefly and vividly drawn, will give the Concert the attraction of a missionary gallery.

3. It must generally devolve on the pastor to communicate intelligence. If there are suitable laymen to take part in it, they should be employed; but it cannot be done successfully without a continued study of missionary operations and their results, from year to year. This attention to the subject has not usually been given by the members of our churches. The office, too, demands a kind of talent which is in a good

degree the result of culture and practice, so that reports made shall not become tedious. Brevity and point are indispensable. A pastor should keep his missionary note-book open from month to month; make references, arrange facts, and select those for each occasion which are most appropriate.

The Time for the Concert.

There is now no uniformity in the usage of the churches in respect to time. Since the first Monday evening of the month was given up, there has been such diversity that it has been difficult to recognize the idea of concert. The first Sabbath afternoon of the month; the first Sabbath evening; the Sabbath evening before the first Monday; and the first weekly prayer-meeting of the month — each has been devoted to the service in some places. There is need of a careful consideration of this point. It is very desirable that a time be fixed which all shall accept and observe. We cannot afford to lose the influence connected with the fact, that this is a concert of prayer. Certainly the object is important enough to bring the churches into an agreement to devote the same time. Wise, concerted action on the part of ecclesiastical bodies, in reference to this question, may tend to produce the desired result. The voice of the Church thus expressed would aid in determining the best season.

The changes that have been made have tended to produce the feeling that temporary convenience may appoint the time; and then it has often occurred that convenience has suggested the omission of the service. Circumstances, in some cases, may render it impracticable to observe the time which the large majority of churches have adopted. It is not proposed in this paper to pronounce, without any question, what is the best time. Inquiry has not been made to determine, with any precision, the preference of the churches. But it is known that the first Sabbath evening of the month has been quite extensively observed; and the question is submitted, — Will any other time be found more convenient?

As the first Sabbath of certain months of the year is commonly the season for the observance of the Sacrament of the Lord's Supper, the Concert on the evening of that day, will often follow that service. And what better preparation can be had for offering prayer for all nations, than those fresh impressions, gained at the sacramental table, of the love of God in giving "his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life?" Where is a sense of obligation to give the gospel to the whole world, more likely to be awakened?

Conclusion.

From this view of the nature, object, and method of conducting the Concert, it is evident that it may become to those who attend upon it, a *means of grace.* It is invested with a peculiar power to bless those who there unite in seeking a blessing for others. It is the place to get enlarged views of the love of God in his provision for man's salvation, of the value and power of the gospel, and the privilege of being co-workers with Christ. Their faith is strengthened, as the light of providence blends with the light of promise, connecting the faithfulness of God, as illustrated in the past, with the accomplishments of grace in the future, till the victories of the cross are complete. The piety of the church needs the influence of this Concert of Prayer, to develop it in tone, in breadth, in energy of purpose, according to the standard of the gospel. For the want of such piety, the church is weak and faltering in her efforts to extend the kingdom of Christ. We have urged the duty of united prayer as the condition of bringing about the day when the tent of Zion shall lengthen its cords to the ends of the earth, and gather all nations beneath its canopy. But let us engage in it with earnest devotion, as a means of our own spiritual culture — of forming that piety in which lies the efficiency of the church for every good work.

We hail, in prospect, a universal Concert, in which the people of every land shall join. The hand of that great nation on the opposite side of the globe has been

stretched over the sea to us, with the proposal for a treaty of amity and commerce. It was the privilege of the writer to lead the worship at the family altar, when several of the representatives of China, recently in this country, were present. At that moment, it was impossible not to think of the coming day, when the hundreds of millions in that land, having accepted the gospel treaty proffered by the Prince of Peace, will be united with us at the concert altar; and when that shall be, we believe that suppliant voices will rise to God from many of the people of every land. Then we shall be prepared to sing in unison the doxology of a praising Church, — "The Lord of Hosts is with us; the God of Jacob is our refuge. And blessed be His glorious name forever: And let the whole earth be filled with His glory. Amen, and Amen."

After the reading, remarks were made on the subject by Secretary Clark, Hon. William E. Dodge, Dr. Canfield, and others, and it was

Voted, That the thanks of the Board be presented to Dr. Condit for this paper, and that it be referred to the Prudential Committee with reference to its publication.

MISSIONARY HERALD.

T. P. Handy, Esq., from the Business Committee, reported the following resolution, which was adopted: —

Resolved, That the widest dissemination of missionary intelligence is indispensable for the promotion of this cause; that the great improvement in the character of the *Missionary Herald* commends it as our most valuable source of information as to the progress of missions; and that the pastors and churches in connection with this Board, are earnestly requested to make every appropriate effort to increase its circulation and influence.

LETTERS FROM ABSENT MEMBERS.

Letters of apology for absence from the meeting were presented from Drs. R. W. Patterson, N. Adams, H. D. Kitchell, George A. Lyon, Benjamin C. Taylor, Baxter Dickinson, John G. Atterbury, S. C. Bartlett, J. C. Smith, A. D. Eddy, and J. R. Young, Rev. E. J. Montague, Col. Richard Borden, and J. W. Weir, Esq.

RESIGNATIONS.

Judge Strong, from the Committee on New Members, reported that Rev. Dr. Theodore D. Woolsey tendered his resignation as a Corporate Member, on account of inability to attend the meetings; and that the Committee recommend that this resignation be accepted: also, that Rev. Dr. T. M. Post tendered his resignation for a similar reason, and the Committee recommend that action upon this resignation be postponed till the next Annual Meeting; also, that the resignation of Rev. Dr. Leonard Bacon, tendered last year, be not accepted. The report of the Committee was accepted, and the recommendations were adopted.

Letters declining reëlection to their respective offices were communicated from Hon. William T. Eustis, of the Prudential Committee, and Moses L. Hale, Esq., one the Auditors.

NEW MEMBERS.

The Committee also recommended the election to Corporate Membership of the following persons: Ezra Farnsworth, Esq., of Boston, and George Merriam, Esq., of Springfield, Mass.; Constantine Blodgett, D. D., of Pawtucket, R. I.; Henry P. Haven, Esq., of New London, Conn.; and D. R. Holt, Esq., of Lake Forest, Illinois; and these gentlemen were severally chosen, by ballot, Corporate Members of the Board.

A Committee for next year, on New Members, was appointed, consisting of Hon. William A. Buckingham, Hon. Linus Child, Hon. John Kingsbury, Dr. J. B. Condit, Dr. J. F. Stearns, Hon. C. G. Hammond, and Hon. C. N. Olds.

OFFICERS.

The Committee to nominate officers reported resolutions of thanks to Hon. William T. Eustis, for his efficient service for eighteen years as a member of the Prudential

Committee; and to Moses L. Hale, Esq., for his efficient services for several years as Auditor; and the resolutions were adopted. They also recommended the election of the following persons as officers for the year, and they were elected: —

MARK HOPKINS, D. D., LL. D., *President.*
HON. WILLIAM E. DODGE, *Vice-President.*
CHARLES STODDARD, Esq.,
NEHEMIAH ADAMS, D. D.,
AUGUSTUS C. THOMPSON, D. D.,
WALTER S. GRIFFITH, Esq.,
HON. ALPHEUS HARDY,
HON. LINUS CHILD,
REV. ALBERT BARNES,
ROBERT R. BOOTH, D. D.,
ABNER KINGMAN, Esq.,
JAMES M. GORDON, Esq.,
RUFUS ANDERSON, D. D.,
EZRA FARNSWORTH, Esq.,
Prudential Committee.
REV. SELAH B. TREAT,
GEORGE W. WOOD, D. D.,
NATHANIEL G. CLARK, D. D.,
Corresponding Secretaries.
REV. JOHN O. MEANS,
Recording Secretary.
LANGDON S. WARD, Esq., *Treasurer.*
JOSEPH S. ROPES, Esq.,
THOMAS H. RUSSELL, Esq., } *Auditors.*

PLACE AND PREACHER.

The Committee on Place and Preacher for the next annual meeting, reported, recommending Pittsburg, Penn., as the place, Dr. Todd, of Pittsfield, Mass., as the preacher, and Dr. J. M. Stearns, of Newark, N. J., as his alternate. The recommendations were adopted, and the following persons were appointed a Committee of Arrangements for the meeting, with power to add to their number: Rev. F. A. Noble, William Shaw, and Joseph Albree.

RESOLUTIONS OF THANKS.

On motion of Joseph S. Ropes, Esq., it was unanimously

Resolved, That cordial thanks be tendered to the families and people of Norwich and neighboring places, for the large-hearted and open-handed hospitalities enjoyed by the members and friends of the Board during this meeting;

To the Committee of Arrangements, for so carefully providing ample accommodations for our highest convenience;

To the religious societies, for the use of their churches and chapels for our meetings;

To the representatives of the press, from this city and abroad, for disseminating early and accurate reports of our proceedings;

To the choirs of the several churches, for their aid in the service of song; and

To the railroads which have commuted fares to those coming to this meeting.

It was also voted —

That the thanks of the Board be presented to Dr. Nelson for his sermon, and that a copy be requested for publication.

ANNUAL MEETINGS — CHANGE OF BY-LAWS.

Secretary Treat, in behalf of the Prudential Committee, proposed the following amendments to the Laws and Regulations of the Board. In place of Article 14, on Meetings of the Board, substitute the following:

If, in the opinion of the Prudential Committee, it shall at any time be highly inexpedient to meet at the place or the time appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, or some other time at the same place, by sending a notice of such change to at least six of the religious newspapers, published in different parts of the country, and also a printed notice to each corporate member of the Board.

In the twenty-second article, amend the second sentence so as to read as follows: —

The time and place for holding the meeting shall be such as the officers who call the meeting shall appoint.

These amendments were both adopted.

PROCEEDINGS OF LAST YEAR RATIFIED.

Also, in behalf of the Prudential Committee, Mr. Treat proposed the following resolution, which was adopted:

Whereas a question may arise hereafter as to the validity of the proceedings of the last annual meeting of this Board, convened at Buffalo, September 27, 1867, in consequence of the change of the time for holding said meeting, made necessary by an unforeseen contingency,

Resolved, That all the acts, votes and proceedings of this Board, at the meeting aforesaid, are hereby ratified and confirmed, and declared to have the same validity which they would have had if said meeting had been held at the time heretofore prescribed by the laws and regulations of the Board.

RELIGIOUS SERVICES.

The meeting was, as usual, not one of business only, but of devotional services, prayer and praise, and of addresses calculated to deepen religious feeling, and promote interest in the missionary work. At the opening of the several sessions, the assembly united in prayer, led, successively, by Dr. L. P. Hickok, Dr. Goodale, Dr. George E. Adams, Dr. William Patton, Dr. Canfield, Dr. Cox and Dr. Barstow.

Morning prayer meetings, on Wednesday and Thursday, in the Second Congregational Church, were very full. On Tuesday evening, the annual sermon was preached by Dr. H. A. Nelson, of Lane Seminary, from John xii. 32, "And I, if I be lifted up from the earth, will draw all men unto me," Dr. Blodget, of Pawtucket, R. I., assisting in the devotional services of the occasion. Meetings designed for addresses, by returned missionaries and others, were largely attended on Wednesday and Thursday evenings — on Thursday in three or four different churches at the same time, and on Wednesday afternoon a meeting specially for children.

The Sacrament of the Lord's Supper was celebrated Thursday afternoon, in four churches: in the Broadway Church, Dr. Asa D. Smith presiding, assisted by Dr. A. B. Robbins; in the Second Congregational Church, Dr. William Adams presiding, assisted by Dr. S. W. Fisher; in the First Church, Norwich Town, Dr. D. W. Poor presiding, assisted by Drs. L. P. Hickok and J. J. Carruthers; and in the Central Baptist Church, Dr. W. A. Stearns presiding, assisted by Dr. U. Balkam.

At the closing meeting on Friday morning, after the transaction of some business, an address from Dr. Martin, of the Presbyterian Mission in China, and remarks on different topics by several persons, and after singing and prayer by Dr. A. D. Smith, farewell addresses were made to a very crowded assembly, — in behalf of missionaries, by Dr. H. H. Jessup, of the Syria Mission, about to return to his field; in behalf of the Board, to the people of Norwich and the vicinity, by Dr. Hopkins, the President; and in response, in behalf of the people, by Rev. M. M. G. Dana, Chairman of the Committee of Arrangements at Norwich. Dr. Vermillye then led in a concluding prayer, the parting hymn — "Blest be the tie that binds" — was sung, and the benediction was pronounced by the venerable Father Cleveland, of Boston.

Thus closed one of the larger of the Board's always large, and one of the better of its always good meetings. The number of corporate members in attendance has seldom, if ever, and the number of honorary members has not often, been larger. Of the former, 104, and of the latter, 535, were reported to the Assistant Recording Secretary. A multitude of strangers enjoyed generous hospitality in a beautiful city, around which gather many memories of rich missionary interest. Outward circumstances were all favorable, the congregations were as large as they could well be, and a deep impression for good must have been produced upon very many minds and hearts.

LETTERS FROM THE MISSIONS.

Nestorian Mission — Persia.

OROOMIAH.

(Near Lake Oroomiah.)

LETTER FROM MR. LABAREE, *June* 17, 1868.

MR. LABAREE sends, with this letter, a translation of the journal of two colporters, recently sent to Ispahan and Tehran, that thus he might get before the Secretaries of the Board a clear view of the populations visited, and the very gratifying reception given to these representatives of evangelical Christianity.

Deacon Eshoo at Tabreez. Referring to another laborer, at Tabreez, who has been often mentioned before, Mr. Labaree writes: "I inclose, besides, the last report of Deacon Eshoo, of Tabreez, which gives gratifying information in respect to the work in which he is engaged in that city. It speaks well for this humble Nestorian, that he has secured the esteem and confidence of all classes of a people who are so prejudiced against his nationality and his evangelical creed.

"The facts he gives mark progress on the part of the Armenians among whom he has lived. They show how quietly this Bible work is undermining the faith of many in the religious superstitions and idle practices in which they have been educated, inspiring them with freedom of thought, and preparing the way for a saving acceptance of the waiting Saviour. One cannot doubt, in reading the reports of Deacon Eshoo, that with that mighty weapon, the Word of God, he has inflicted serious injury upon the ranks of the enemy; and it seems to us that the vantage ground he has gained should be followed up boldly and with energy. But for this, some fresh measures are essential. . . . Popular as he is, and marked as are the impressions his labors have produced on the minds of many, it is yet a singular fact that very few Armenians attend his preaching service, and we have waited long to be assured of one soul who could be said to be truly seeking to find Christ.

A Missionary needed there. "There is wanted some stronger force, that will develop into action the latent convictions of men, crystalize the elements of a living faith that exist in not a few minds, I hope, and organize a nucleus of an evangelical party. Unless *Tabreez is occupied by a foreign missionary* I fear these results will be realized only at some very distant day. We have often written of the importance of a missionary residing at Tabreez, but have never argued it with the earnestness which was probably warranted. Let me state the case as it lies in our minds.

"You are aware that a missionary of the Board was once stationed in that city, the Rev. Mr. Merrick, whose labors were devoted to the Mohammedans; but after a few years, on account of the unpromising character of the work, he was withdrawn. This abandonment of the place was never favored by our mission, I am told; and who can say what might have been the result of his continued labors had they been prolonged in that city until the day of his death?

"A missionary who should go there now would start under different auspices. While directing his efforts for the ultimate spiritual enlightenment of the Mohammedans, he would find abundant labors among the Armenians, in a measure already prepared for the hand of a skillful reaper. There are in Tabreez 3,000 resident Armenians, and a large floating population of Russian Armenian traders. Within a ride of two or three days to the north, there is a village population of 750 houses.

"But the stronger considerations in favor of establishing missionary operations in that city arise from its being the commercial metropolis of Persia, and also in intimate mercantile relations with Tiflis, and the Georgian provinces of Russia. A large percentage of the books which Deacon Eshoo sells are for Russian subjects from Georgia, and a strong evangelical influence at that point would be sure to spread into those regions.

"In like manner the planting of evangelical institutions there would be the

means of diffusing the light through large sections of Persia itself. You will observe, by one of the papers I inclose, that there is a widely-scattered Armenian population in the country, which, if restored to a true Christian life, would be a precious instrumentality for the extension of the religion of Christ among the Mussulmans of Persia.

"Our colporters found at Ispahan some intelligent Mussulman inquirers, who had searched in vain among the Christians around them for a form of Christianity consistent with the teachings of Scripture. How important that we hasten to unbury the true, gospel way of life, which has now become so encumbered, and so covered from view, that the most careful inquirer groping out of Mohammedanism is in danger of perishing ere he find it. But I need not enlarge upon a truth which is at the very basis of all the missions of the Board among the false forms of Christianity. It matters not that the Christian population itself be a small one, it remains just as much the means of spreading the light and life of Christ in surrounding Mussulman populations.

"My own conviction that God is calling us to be more enterprising and progressive has been deepening for some time, and as a means of testing the question, and of preparing the way for, and hastening forward, the measure under consideration, I have proposed to our mission to take my family to Tabreez next fall, for a residence of six months."

Self-support. Reference is made to the matter of self-support by the evangelized Nestorians, and to some special obstacles which the missionaries meet as they press this subject on the attention of the people. One of these obstacles is stated thus: "In several places members of the congregation are disposed to condition their aid in the support of the preacher upon his giving the ordinance of baptism to their children — they themselves being as yet not hopefully pious. Numbers of our helpers and of our Christians are strongly in sympathy with this demand."

Oppression and Persecution. "Mr. Abbott, English Consul-General at Tabreez, is, with his family, making us a visit, which is likely to be prolonged for two or three months. He is quite engaged in examining into Nestorian oppressions. In one village, twenty families, including our preacher and nearly all the evangelical party, are about to leave for another village, driven to this great sacrifice by the long-continued outrages which they have endured at the hands of their master and some of their wicked neighbors. It partakes, in fact, of the nature of persecution for the gospel's sake. One of the principal men of the village has ever been an enemy of the cause, and has repeatedly been put under bonds to keep the peace. Finding himself unable to carry out all his malignant schemes against our friends, he became a Papist, avowedly for the purpose of being protected in bullying our preacher and his party; and most effectually has he succeeded. Again and again have our peaceable friends been abused and cudgelled by their rowdy enemies, instigated by this man — his own sons being the foremost in these rows. In addition to the violence they have thus committed themselves, they have been in league with the servants of their master, who have beaten old and young without any mercy, besides subjecting them to countless other annoyances.

"During the Easter festival, a savage attack was made upon our people by their rowdy neighbors, and they barely escaped with their lives, by the interference of Mussulmans who were present. Complaint was made to their master, who, without any investigation, on the presumption that both parties were equally guilty, caused several of each side to be punished. Our preacher was tied up face to face with his drunken, brutish adversary, and both were beaten, the servants taking care that the heavier blows should fall on the priest. The matter was represented at Tabreez, but no adequate notice was taken of the various outrages. The Lazarists support the persecuting party, representing the evangelicals as chiefly at fault. Mr. Abbott has been persuaded that there is blame on both sides; still I hope he is getting light, which will lead him to be an efficient protector of these

victims of Papal and Mussulman hate. Since he came, two girls of this village, noble, ardent Christians, one of them a member of our female seminary, have been brutally beaten on a mere pretext, by a servant of the master, who unblushingly acknowledged that the real occasion was that 'they are Inglese.' Through Mr. Abbott's instrumentality, this base fellow has been punished. Our friends, however, feel that there is no security for them until they leave the village. It is an interesting fact, that these persecutions have enlarged and strengthened the evangelical party in that village rather than weakened it."

Deacon Eshoo's Report. In the report of Deacon Eshoo, from Tabreez, referred to by Mr. Shedd, he speaks of having recently visited seventy houses, and states that he "found the Armenians more approachable than on former occasions"; that "many had questions of much interest to propound," "not for the sake of raising dispute or division," but "suitable questions, suggested by an awakened conscience"; that "the fruits of books sold were apparent"; that "as the light has increased the darkness and ignorance of the priests is becoming more apparent to their people"; that he now "visited houses where before the way had not been open to enter"; and that he "found abundant evidence that the heart of the people is more than ever friendly to us and our work."

Extracts from the journal of the colporters, forwarded by Mr. Shedd, which indicate the spirit of the men, and the character and promise of their labors, prepared for insertion here, must be omitted.

Zulu Mission — South-eastern Africa.

AMANZIMTOTE.

(22 miles S. W. of Port Natal.)

Report of the Seminary.

The Training School at Amanzimtote had been in operation two years and nine months, under Mr. Ireland's care, when the report now received — the "third annual report" — was prepared. Mr. Ireland states: "The year has been divided into two terms, embracing in the aggregate thirty-nine and a half weeks, during which time there have been in all thirty boys and young men under training. We are in the school-room six hours per day, for five days in the week, and two hours on the Sabbath. The branches taught have been Scripture history and chronology, arithmetic, geography, reading, writing, and spelling, — both in English and Zulu; translations from English into Zulu, and from Zulu into English; mapping, English dictation, etc.; and committing to memory from the English Testament and the Assembly's Catechism. The year has been, on the whole, a satisfactory one, and most of the boys have made good progress.

"At the close of our last term, on the 6th of May, we had a public examination, when a number of friends were invited. Among those present were the Rev. Messrs. Mann and Patten, the Congregational and Presbyterian ministers of Durban. I will not lengthen this report with an account of the day's proceedings, but will refer you to a slip, from the Natal Mercury, giving Mr. Mann's impressions of what he saw and heard.

"About one half the students support themselves to the extent of their food and clothing. On entering upon my duties in this department of labor, I felt much cast down in view of the fact that in all our mission there was not one professedly pious young man proposing to enter the school; and there was but one who, for more than two years, seemed to furnish us any ground of hope on the subject of personal religion. During the past term, however, the Spirit of God has manifestly been among us; several of the students have been under strong religious impressions, and some five of them, including one who has died, hope they have become Christians."

Mr. Mann, in the article referred to by Mr. Ireland, states: "The object of this institution, established by the American mission, is to afford young men and lads of promise, in addition to the religious in-

fluences of the mission, such an education as may qualify them to be teachers, or in some instances ministers, among their own people.

"The annual examination was held on Wednesday, May 6, and those who were privileged to be present will not soon lose the impression conveyed to their minds, of the good work which is being done by the esteemed principal and his assistant, Mr. H. Cameron.

"The knowledge of geography possessed by the students is considerable. Great proficiency was also manifested in Scripture history; the books of the Old and New Testament have evidently been studied with diligence and interest. The greatest surprise, however, was felt in regard to the arithmetical attainments reached. Not only were difficult problems speedily and correctly solved upon slates, but complicated questions in mental arithmetic were solved as if by intuition. . . .

"From what we saw and heard, we are well assured that if the habits engendered and the instruction communicated in this institution are followed up in after life, and if, especially, as indeed we may hope, attainments in scholarship are sustained and strengthened by true godliness, this institution will prove a most powerful auxiliary for the civilization and moral elevation of the natives. We may state, also, from personal knowledge, that in all the studies of this institution, the object of bringing religious truth to bear upon the heart is never lost sight of. Most heartily, therefore, do we wish for Mr. Ireland and his coadjutors all the success which present promise encourages them to anticipate."

UMVOTI.

(45 miles N. N. E. of Port Natal.)

STATION REPORT.

A FEW sentences from Mr. Grout's report of Umvoti station, for the year ending in June last, may interest readers of the Herald. After speaking of "little encouragement" during the first half of the year, he notices the week of prayer, in January, as the commencement of better times, the hopeful conversion of several persons, the addition of twelve to the church, and the increased industry of the people; and then passes to

Schools. "The schools of my station and reservation are an important part of our work. We have a station-school, properly so called, of 45 pupils, taught by my son; Mrs. Lloyd has 120 pupils who are taught at the station, partly by herself and partly by natives assisting her; and she has caused to be built three temporary, upright school-houses on the reservation, one on the other side of the Umvoti, a mile and a half down the river, where 50 scholars are taught by Umakona, a native employed by her; another near to Umkavetu's, also on the other side of the Umvoti, where Usohuya teaches a school of 90; and another on this side of the Umvoti, a mile and a half west of the station, where Umankunkuluza is employed by her to teach a school of 40. These numbers are taken from the school catalogues; probably there are not so many in regular attendance.

"In addition to the above, a young man, of his own accord, unemployed by any one, has got up a school of 20 scholars, taught at a kraal on this side the Umvoti, about a mile down the river. Another young man who commenced going down the Umvoti, on this side, upon Dr. Anderson's estate, to conduct religious services, soon after collected the children in the shade of a tree and began to teach them, and that soon settled into a school, taught pretty regularly, which numbers 35. He does this of his own accord, and without compensation. Indeed, learning and teaching now seem contagious on our reservation. A number of the children of the station day-school, some of them small, often appear where teaching is done, and stand ready to take a class of one or more and teach it. Such children have also taken young men at home and carried them through the alphabet and syllables, to reading; and in such cases the teachers learn as fast as those taught. They become 'apt to teach,' and I shall be disappointed if we do not hear of them in after life. The scholars of the above-mentioned

schools give us an aggregate of 400, who progress slowly indeed, yet progress is plainly visible.

"I estimate my Sabbath congregation at 375, but it has been larger the last part of the year. Our Sabbath-school numbers 183 scholars."

LETTER FROM MR. GROUT, *July* 3, 1868.

Visit to Former Stations. With his report Mr. Grout sent a brief letter, from which also some extracts will be given.

"I had a plan to make a journey of a few weeks to the Zulu country after our meeting, and hastened off, and now am back again. I passed up by Ginani, the place where Mr. Champion and I tried to fix ourselves in Dugan's days; then on by two or three of the stations of the Germans, Pastor Harm's, missionaries; then up to Emtumeni, Bishop Schreuder's station, and so on to two other of the Norwegian stations, the last of which was near to Inkonyezi, the other place in the Zulu country where, under Umpandi, I made an attempt, in 1843, to fix myself as a missionary.

"Ginani and Inkonyezi are utterly waste spots, not a soul living at them; — void, like all those eleven years of toil and disappointment which we had to pass through before God was pleased to give us the least success in our work. Why was I not worn out, and ready to give up the work before I had been shifted about from one place to another for eleven years? I sometimes put this question to myself, and it now seems to me it was because I thought if I failed in this enterprise, my whole life's work would be lost, — I should never do anything. And I always thought the time was coming when we should succeed in this work. It has come, but in a way somewhat unlike what we had planned.

"The Zulus, as a people, have improved considerably, but they change slowly. . . . We all, in South Africa, at times lament that our work goes on so slowly; but as in my own case, so in looking over South Africa, I exclaim, 'What hath God wrought' since I came out? Old Moshesh then knew of no way to get a missionary but to *buy* one, — while the Zulus did not know that a missionary was worth buying, — and Natal was a waste — a wilderness. Now we are known; missionaries are living almost as far north as Delagoa Bay; and our influence is felt for good directly across the continent. Indeed, travelers now go all over Africa, and missionaries will soon be known in all the length and breadth of the land. I expect my children will live to see a better Christianity spread in all parts of Africa than the Abyssinian Theodore possessed. But my sheet is full, and my heart is also full, — full of thought, full of hope, and full of thanks — and I will close with the motto which the children put up in our dining-room at our late meeting, 'Deo gratias.'"

MONTHLY SUMMARY.

HOME PROCEEDINGS.

MUCH space is given, of necessity, in this number of the Herald, to the proceedings of the Annual Meeting of the Board at Norwich. The special papers presented at the meeting, — a Plea for enlarged efforts, the Report in regard to returned missionaries and the widows and children of missionaries, and Dr. Condit's paper on the Monthly Concert, — though long, deserve a careful perusal. As room could not well be taken in this number for the usual article in connection with an engraving, the Lord's Prayer is presented in some of the languages of India; as it was last year, in November, in the Arabic, Bulgarian, and Hawaiian. A fine engraving of the Abeih Seminary, Syria, is ready for the December number, and it may not be amiss to request attention to a resolution passed by the Board in regard to the Herald, which will be found on page 379. This is the most favorable time, as a new year will soon commence, for the effort to which pastors and others are invited, to increase its circulation.

WOMAN'S BOARD OF MISSIONS;

(HERETOFORE THE NEW ENGLAND "WOMEN'S FOREIGN MISSIONARY SOCIETY.")

DONATIONS received since the report in October: Massachusetts, — Jamaica Plain, Central Cong. Church, from the ladies, additional, $13; Walpole, Mrs. Loring Johnson, a thank-offering, 5; Neponset, a few praying sisters, 6; Dorchester, a few ladies in Rev. Mr. Means's Society, by Mrs. Clapp, 21; in reply to an appeal from China, 5; a friend, 75 cents; Boston, Dr. Daniel T. Coit, to constitute Mrs. J. G. L. Coit a life member, 25; Monson, Mrs. A. W. Porter, to constitute her a life member, 25. Connecticut, — Colebrook, Mrs. Janette C. Stillman, to constitute Mrs. Julia P. Carrington a life member, 25. New York, Mrs. George F. Betts, to constitute her a life member, 25. Iowa Falls, Iowa, ladies of Cong. Church, 5. For the month, $155.75. Total, $4,159.57.

MISSIONS OF THE BOARD.

Western Turkey. A letter from Mr. Morse, of Eski Zagra, reports an examination of the girls' school, July 23d and 24th, "creditable both to teachers and pupils," and attended, on the second day, by 50 spectators, among whom were "persons quietly and respectfully listening, who, nine months before, were either spectators of or participators in the assault upon the school buildings." One young man, who had been for five years a student in the school at Philippopolis, was licensed to preach the gospel July 24th, and on the next Sabbath two men seem to have been received for the first time to the communion of the church. "Ten Bulgarians sat down to the Lord's table, in the presence of forty attentive spectators. Six of these were girls admitted to communion in April." "The occasion was one of deep interest, and of encouragement to all." Two students from Philippopolis have been sent "into the Samokove field and Macedonia, besides the helper there."

Mr. Parsons writes from Baghchejuk, September 3, that they have now, what has been long desired, a place for public worship at Koordbeleng; says the *Turkish* villages in that district appear almost innumerable, and "the Koordbeleng brethren report many Turks of their acquaintance interested in the study of the Scriptures"; mentions that the Baghchejuk church has given a "call" to a native preacher; and adds, at the close of his letter: "The Bible-woman in Nicomedia reports a visit to Karamoosal, a Turkish town on the south of the Gulf of Nicomedia. Last October she passed through the place in going to the Armenian villages in that vicinity. One who heard her preach Christ as the greatest of the prophets, and the Divine Redeemer, having treasured up her words, sent her an earnest invitation to visit her, requesting her to bring *the Book*. She found the person thus inviting her to be a woman of great influence in the community, a leader of twenty other women who have held, for some months, regular meetings for prayer; and for ten days she preached the gospel of Christ to that company of women, with none to oppose."

Central Turkey. Mr. Powers writes from Kessab of a state of things, generally, among the churches in the Oorfa field, "more satisfactory than he had dared to hope," of late. The church at Antioch, also, "has made progress the year past, and things there look more hopeful." Respecting Kessab, and the Protestants there, he was constrained to write, August 7th: "They are still suffering, as during the previous year, from oppression and want. Poverty is on the increase among them, and what is to be the result I know not. Tax-gatherers are here again, and not being able to find money, they are taking any thing they can lay their hands on — household utensils of every possible description — and selling them at auction. Many families are reduced to all but starvation, and many men, during the coming winter, must go abroad for employment, or their families will be left without bread. These circumstances afford some palliation for the coldness in the church, but do not justify it. Indeed there is wrong here. The church are very fastidious about their preachers, and not willing to do what they can for the support of the gospel, and so

they have now neither pastor nor preacher. This state of things oppresses me sadly." Ten days later, however, he remarks: "We are taking measures for the reviving of this church, which promise good results."

Eastern Turkey. Mr. Allen wrote from Harpoot, August 5, that Messrs. Williams and Barnum had gone to Mardin to see what could be done for the Protestant brethren there, who, under the influence of a new Papal Patriarch, were imprisoned on a false charge, shockingly beaten for refusing to pay unjust exactions, compelled to do the hardest and dirtiest work, "each man committed to two brutal soldiers," "old men, long unused to labor, loaded with stones and water till they fell in the streets, and then unmercifully beaten," etc. August 8th he added: "A telegram from Mardin, last evening, announced the arrival of our brethren there, and that the Protestants, on paying 20,000 piasters, were released. The Turkish Government ought to be compelled to make speedy reparation for this unjust exaction, and the instigator of this affair deserves severe punishment."

Full accounts of these proceedings, received from others, will probably be published in December. A line to the Treasurer of the Board, from Mr. I. G. Bliss, of Constantinople, dated September 15, states: "Mr. Elliot, the English Ambassador, has obtained an order to the Pasha of Diabekir, putting a stop to the infamous proceedings of that functionary until an investigation can be held. He has ordered his consul to communicate with Mr. Williams, and report the facts to him officially. The Prussian, Dutch, and Swedish Ambassadors are ready to take up the case. Mr. Morris has no instructions (!) to interfere with the internal regime of the Turkish Government, and declines taking any position in favor of these oppressed men."

Foochow. Mr. Peet reports a visit, in July, to the Langpuo out-station, where he baptized two young men, "whose examination appeared quite satisfactory." Several other persons there "seem to be quite serious, and attentive to the word preached." The little church there now numbers ten members.

North China. Mr. Blodget reports the admission of another person to the church in April, — a young man who had made considerable effort and sacrifice to secure the continued privilege of hearing the gospel at Peking, and was now supplied with Christian books to take to his own town, "where he proposes to labor, disseminating the Word." Another, — "a man fifty years old, who supports himself by daily labor," — was baptized May 17.

Miss Andrews arrived at T'ung Chau, her station, June 12, and Mr. and Mrs. Hunt and Miss Porter reached Peking June 13.

Ceylon. Mr. Sanders reports "a week's work at the Islands," accompanied by a colporter, a catechist, two teachers, and nine pupils of the upper class in the training-school. They visited 1,122 houses, conversed with 3,024 persons, held several meetings, and distributed and sold Scripture portions and tracts. On two islands mentioned the people earnestly desire a school. At Pungertive they are suffering greatly from famine; — no rain for three successive years, so that "even the Palmyra Palm, the great reliance in times of want," does not yield its fruit. Here there were some cases of apparently earnest religious inquiry.

In another letter Mr. Sanders mentions the examination of village schools. During the day spent at Oodooville, 294 children (72 of them girls), were present, nearly filling the church. Twenty-three of these only were baptized in infancy and have Christian homes. "The others pass their days where idolatry, superstition, and ignorance unite their baneful influences to destroy the soul." It was delightful to hear "Father Spaulding, sitting by, whisper of this and that one — 'He prays'; 'She is regular and earnest in prayer'; and of a group, 'They are nice girls and true.'"

Sandwich Islands. Rev. A. O. Forbes was installed as pastor of the church at Kaumakapili (Second Church Honolulu), in place of Rev. Lowell Smith, resigned,

on the 14th of June. In his charge to the pastor Mr. Smith stated, that that house of worship was built and dedicated in 1838, just thirty years ago; that during that period, he had baptized and received into the church 2,794 persons, and had received by letter from other churches, 1,149, making in all 3,943; that he had baptized 891 children, and had solemnized 2,655 marriages; that five missionaries and their wives had gone from that church to the Marquesas and Micronesian missions; that two of the native pastors now settled on Oahu, were also from that church; and that the church at Moanalua and Kalihi, of nearly 200 members, was an off-shoot from it.

MISCELLANEOUS.

Liberal Support of Idolatry. At the recent anniversary of the (English) Church Missionary Society, among examples of devotion to idolatry by some of the people of India, the following cases were mentioned. In one instance, a wealthy native sent as his contribution to one of the great festivals, 80,000 lbs. of sweetmeats, 80,000 lbs. of sugar, 1,000 suits of cloth, 1,000 suits of silk, and 1,000 boxes of rice, plantains, and other fruits. Another gave $150,000, besides an annual contribution of $50,000!

A Worthy Life Work. At the same anniversary it was said that one missionary, the late Mr. Tucker, who sailed to India in 1842, and returned in 1864 on account of feeble health, was permitted to baptize 3,500 converts, induced the natives to destroy 54 idolatrous temples, aided in building 64 Christian churches, and had the joy of seeing 13 of his native converts ordained to the work of the gospel ministry.

Colonial Interest in Missions. The *Record* of the Free Church of Scotland, for July, states: "The total revenue of our great Foreign Mission Scheme was £33,439 12*s.* 8*d.* for the past year. Of this, however, only £17,967 5*s.* 2*d.* was raised at home. The remainder was raised in India and Africa, and it is surely a most significant tribute to the value of the missions, that Christians who are on the spot, and see their working, come forward so munificently to their aid. But the income is not equal to the expenditure."

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.
- Auburn, High st. Cong. ch. and so., add'l, S. and H. L. Pickard, 20 00
- Brunswick, Rev. J. B. Sewall, 23 00
- Gorham, 1st Cong. ch. and so., add'l, 2 50
- Minot Centre, Cong. ch. and so. 50 00
- Portland, 2d Cong. ch. and so., of wh. from W. W. Thomas, to const. J. C. Brooks, H. M., 100; 160 00
- West Auburn, Cong. ch. and so. m. c. 50 00
- Yarmouth, Central Cong. ch. and so. 140 00—445 50

Franklin co. Aux. Soc. Rev. I. Rogers, Tr.
- Farmington, Cong. ch. and so., add'l, 15 00
- Weld, 1st Cong. ch. and so. 15 20—30 20

Lincoln county.
- Phipsburg, Cong. ch. and so. 11 60
- Topsham, Cong. ch. and so., annual coll. 38.57, m. c. 5.83; 44 40—56 00

Oxford county.
- Bethel, 1st Cong. ch. and so., add'l, 5 00

Piscataquis county.
- Garland, Cong. ch. and so. 11 00

Union county.
- Otisfield, Thank-offering of a friend, for China, 5 00
- Sweden, Aaron Woodbury, 1 00——6 00

Washington county.
- Columbia Falls, George Harris, 30 00
- Milltown, (St. Stephen, N. B.), Cong. ch. and so., add'l, with prev. dona., to const. Rev. F. E. Sturgess, Skowhegan, Me., H. M. 1 20—31 20

York county.
- Saco, 1st Cong. ch. and so., Benev. Soc., add'l, 10 00
- South Berwick, Cong. ch. and so., of wh. from John Plumer, to const. Antonius Yanni, Tripoli, Syria, H. M., 100; 168 05—178 05

762 95

Delaware, a friend, 5 00

767 95

NEW HAMPSHIRE.

Grafton county.
- Bristol, a friend, to const. Mrs. C. F. Abbott, H. M. 100 00
- Piermont, Cong. ch. and so. 15, Mrs. A. D. Marden, 10; 25 00—125 00

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Peterboro, Rev. D. McClenning, 5 00

Merrimack co. Aux. Soc. Geo. Hutchins, Tr.
Loudon, Cong. ch. and so. 7 00
Sullivan Co. Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. (of wh. from E. L. G. and family, for Bible Woman at Diarbekir, 12, m. c. 10), 22; D. M. Ide, for China, 20; 42 00
179 00
A lady friend, 50 00
229 00
Legacies.—Hampstead, Elisabeth E. Calef, by Amos Buck, Ex'r, 100 00
329 00

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
Shoreham, Cong. ch. and so. 37 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
St. Johnsbury, South Cong. ch. and so. 56 35
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 1st Calv. Cong. ch. and so., add'l, 26 25
Jericho, D. Hutchinson, 5 00—31 25
Orange county.
Fairlee, Cong. ch. and so. 19 20
Wells River, Cong. ch. and so. m. c. 15 00—34 20
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Derby, Cong. ch. and so. m. c. 10 00
North Craftsbury, "Gold Pencil," 50—10 50
Rutland and Bennington co's Aux. Soc. J. Barrett, Tr.
Manchester, Cong. ch. and so. 178 75
Westhaven, H. K. Hunt, 20 00—198 75
Windham co. Aux. Soc. C. F. Thompson, Tr.
West Brattleboro, Glenwood Ladies' Seminary, Winter Term of 1868, 22 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville, Mrs. Newton Gage, 5 00
Windsor, Old South Cong. ch. and so., add'l, 2; a lady, 2; 4 00
Woodstock, Cong. ch. and so. m. c. 10 00—19 00
409 05
Lunenburg, Cong. ch. and so. 20 00
429 05

MASSACHUSETTS.

Berkshire county.
Dalton, Cong. ch. and so., add'l, with prev. dona's, to const. Z. M. Crane, H. M. 4 75
Lanesboro, Clarissa Briggs, 5, a female friend, 2; 7 00
West Stockbridge Centre, Cong. ch. and so. coll. 23 60—35 35
Boston and vicinity.
Boston, 101 33
Chelsea, Broadway Cong. ch. and so. m. c., to const. Rev. S. E. Herrick, H. M., 105.25; Mary C., 2; 107 25—208 58
Essex county.
Lawrence, T. P. Carleton, to const. himself and Rev. W. S. Thompson, Loudon, N. H., H. M. 150 00
Methuen, Cong. ch. and so. m. c. 47 10—197 10
Essex co. North Conf. of Ch's. William Thurston, Tr.
Bradford, Cong. ch. and so. 51 10
Haverhill, Centre Cong. ch. and so., ann. coll. 153.49; West Cong. ch. and so. 39.50; 192 99
Ipswich, South Cong. ch. and so., to const. Rev. W. H. Pierson, H. M. 94 40—338 49
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Lynn, S. M. Bubier, add'l, 100 00
Middleton, Cong. ch. and so. 25 00
Salem, a deceased friend, 75 00—200 00
Franklin co. Aux. So. E. D. Merriam, Tr.
Ashfield, Cong. ch. and so. 18 35
Bernardston, Orth. Cong. ch. and so. 40 00
Conway, Rev. C. Harding, 10 00
Whately, Cong. ch. and so., with prev. dona., to const. Mary E. Lane, H. M. 33 25—101 60
Hampden co. Aux. Soc. J. L. Whitney, Tr.
Longmeadow, Gents Benev. Asso'n, 6 50
North Wilbraham, W. L. Phelps, 5; Miss J. Woodward, 1; 6 00
Springfield, 1st Cong. ch. and so. coll. 293.58, m. c. 204.56; 498 14—510 64
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, College church, add'l, 15 90
Florence, Cong. ch. and so. 150 00
South Hadley, 1st Cong. ch. and so., add'l, 10 00
Worthington, Cong. ch. and so. 19 00—194 90
Middlesex county.
Arlington, Ortho. Cong. ch. and so., of wh. from W. S. Frost, Belmont, to const. Susan T. Frost, H. M., 100; Joseph Burrage, to const. William T. Burrage, H. M., 100; m. c. 45.68; 937 83
Cambridgeport, Stearns Chapel, m. c., with other dona., to const. Edward Kendall, H. M. 20 24
Charlestown, S. C. K. 5 00
Concord, 2d Cong. ch. and so. 300 00
Natick, 1st Cong. ch. and so. 19 50
Newton Corner, Eliot Cong. ch. and so., balance, 10, m. c. 54.68; 64 68
Woburn, Cong. ch. and so., in part, 400 00—1,747 25
Middlesex Union.
Boxboro, Cong. ch. and so. 20 18
Lancaster, Evan. Cong. ch. and so., add'l, E. Phelps; 10 00
Townsend, Ortho. Cong. ch. and so., add'l, 3 00
Westford, Cong. ch. and so. m. c., in part, 9 07—42 25
Norfolk county.
Brookline, Harvard Cong. ch. and so., add'l, 18 55
Jamaica Plain, Central Cong. ch. and so. m. c. 17 50
West Medway, Cong. ch., add'l, a friend; 5 00
West Roxbury, Evan. Cong. ch. and so. m. c. 35 66
Wrentham, 1st Cong. ch. and so. m. c. 4 00—80 71
Palestine Miss'y Society. E. Alden, Tr.
South Weymouth, Mr. and Mrs. J. P. Terry; 14 00
Taunton, and vicinity.
Norton, Trin. Cong. ch. and so., add'l, 28.65, less c'ft, 50c. 28 15
West Attleboro, 1st Cong. ch. and so. 35 75—63 90
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Gardner, 1st Cong. ch. and so., annual coll., add'l, 10 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 123; a friend, 5; 128 00
Worcester, Central Cong. ch. and so. m. c. 37.25; Mrs. Mary Rice, to const. E. B. Rice, H. M. 100; 137 25—265 25
Worcester co. South Consociation. W. C. Capron, Tr.
Grafton, Mrs. M. K. F., for China, 10 00
4,020 02
Legacies.—Hardwick, Hannah Ruggles, by William Mixter, Ex'r, 282 00
Hawley, S. Crittenden, 100, less tax, 6; 94 00—376 00
4,396 02

RHODE ISLAND.

Bristol, Cong. ch. and so., add'l, with prev. dona's, to const. W. H. Church, Charlotte M. Shepard, and Mary A. Wardwell, H. M. 2 00
Providence, Richmond St. Cong. ch. and so. 286 09—288 09

CONNECTICUT.

Fairfield co. East Aux. Soc.
Trumbull, Cong. ch. and so. 17 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Southport, Cong. ch. and so. m. c. 10; Miss F. Wakeman, 100; 110 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.
Burlington, Cong. ch. and so. 18 00
Granby, Cong. ch. and so. 57 00—75 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so., add'l, 2 50
Ellsworth, Cong. ch. and so., annual coll., in part, 20 00
South Canaan, Cong. ch. and so., add'l, 30 00
Woodbury, North Cong. ch. and so., with other dona., to const. MARGARET C. JUDSON, H. M. 93 75—146 25
Middlesex Asso'n. John Marvin, Tr.
West Chester, Cong. ch. and so. 32 00
New Haven City. F. T. Jarman, Agent.
Yale College (595.50, less prev. ack'd, 571.50, of wh. from Class of 1871, 24), 24; North Cong. ch. and so., Miss N. Atwater, 20; Chapel st. Cong. ch. and so. m. c. 12.90; Davenport Cong. ch. and so. m. c. 11.67; College st. Cong. ch. and so., Henry McNeil, 5; William Johnson, 400; Lyman Osborn, add'l, 10; Rev. S. C. Brace, 2; 485 57
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
New London, 2d Cong. ch. and so., ann. coll., add'l, 30, a lady friend, 75c.; 30 75
Old Lyme, Cong. ch. and so. 50 00—80 75
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Willington, Cong. ch. and so. 10 00
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Abington, Cong. ch. and so. 9 00
Plainfield, Cong. ch. and so. m. c. 39 25
Woodstock, 1st Cong. ch. and so. m. c. 27 50—75 75

1,032 32

NEW YORK.

Geneva and vic., W. H. Smith, Tr.
Geneva, Pres. ch. 86 57
New York and Brooklyn, Agency of the Board, Bible House, —
Of wh. from Madison Sqr. Pres. ch., Rev. S. H. Cox, D. D., 10; C. A. Hedges, 500; R. H. Hine, 50; O. B., 50; a friend, 25; a friend, by Editor "N. Y. Observer," 10; 649 05
Syracuse and vic. Timothy Hough, Tr.
Syracuse, 1st Pres. ch. m. c. 57 00

792 62

Amenia South, Pres. ch. annual coll. 161 00
Amsterdam Village, Pres. ch. m. c. 54 00
Ashville, Cong. ch. and so., balance, 50
Batavia, Pres. ch. 116 00
Bath, Mrs. George Edwards, 5 00
Binghamton, 1st Pres. ch., ann. coll., add'l, 15 00
Black Creek, Cong. ch. and so. 5 00
Brasher Falls, Pres. ch. m. c. 5 00
Brockport, Pres. ch., to const. Mrs. RHODA BENEDICT, H. M. 140 44
Buffalo, "Spooner," 15 00
Canaan Centre, Pres. ch., add'l, with prev. dona., to const. SARAH WARNER, H. M. 39 00
Cazenovia, 1st Pres. ch., add'l, 15 00
Champion, Cong. ch. and so. 8 00
Clifton Springs, Isabella H. Goodell, 2 00
Clinton, Rev. William N. McHarg, 10 00
Colchester, Pres. ch. 23 31
Corning, 1st Pres. ch., add'l, 4 00
East Guilford, Pres. ch. 5 00
East Palmyra, Pres. ch. 38 50
Ellenburg, Pres. ch. 5 50
Essex, a friend, 2 00
Geneseo, W. O. Cheeseman, 1 40
Gibsonville, Mrs. Walter Webb, 2 00
Gorham, Pres. ch. 15 03
Guilford, a friend, 60 00
Hector, Pres. ch. 15 00
Irvington, Pres. ch., add'l, 250 00
Jewett, Cong. ch. and so. 52.05; Rev. J. J. Buck, 20; 72 05
Keeseville, Cong. ch. and so., annual coll. 59 56
Kirkewood, Mrs. Warren Converse, 5 00
Lausingburg, Olivet Pres. ch. 15 00
Marathon, Pres. ch. 8 20
Mechanicsville, Pres. ch. 9 00
Miller's Place, Cong. ch. and so. m. c. 40 00
New Hudson, Coug. ch. and so. 5 00
New Lebanon, Mrs. J. B. Peabody, 5 00
"Orange County," "The Orphan's Mite," 1 00
Oswego, 1st Pres. ch. 200, less exc. 50c.; 199 50
Owego, 1st Pres. ch. 22 54
Patchogue, Cong. ch. and so. 19 15
Preble, Pres. ch. 15 25
Ramapo Works, Pres. ch. 25 00
Rochester, Plymouth Cong. ch. and so. m. c. 25; Brick Pres. ch., add'l, Mrs. M. B. King, 5; 30 00
Rome, Mrs. Ruth Foot, 10 00
Sacket's Harbor, Pres. ch., annual coll. 30 75
Sidney Plains, Pres. ch., add'l, 2 00
Summer Hill, Cong. ch. and so., annual coll. 20 00
Suspension Bridge, Julia Adams, for China, 5 00
Trumansburg, Pres ch. 25 00
Vernon, Rev. G. L. Hamilton and wife, 7 00
Vernon Village, Mrs. SARAH BRONSON, to const. herself H. M. 500 00
Virgil, Nathan Bouton, 5 00
West Aurora, Cong. ch. and so. 5 00—2,153 68

2,946 30

Legacies.—Cazenovia, Mrs. Mary Webster, by the Executors, 200 00

3,146 30

NEW JERSEY.

Deckertown, Pres. ch. m. c. 20 20
Morristown, 2d Pres. ch. 100 00
Orange, John C. Baldwin, 1,000 00
Perth Amboy, a friend, 3 00
Princeton, Rev. George Hood, 5 00
Succasunna, Pres. ch. m. c. 20 85—1,149 05

PENNSYLVANIA.

By S. Work, Agent.
Delaware Water Gap, Mountain Pres. ch. m. c. 10, Rev. E. J. Pierce, special, 20; 30 00
West Nantmeal, Pres. ch. 22 00—52 00
New Milford, Maria Williams, deceased, 5 00
Philadelphia, J. D. Z. 50 00
Ulysses, 1st Pres. ch. 5 35
Waymart, of wh. from Pres. ch., Promton, 10, Pres. ch. Waymart, 30; 40 00—100 35

152 35

DELAWARE.

Wilmington, Hanover st. Pres. ch. 99 80

MARYLAND.

Baltimore, Mrs. Sarah A. Hall, 20 00

NORTH CAROLINA.

Raleigh, F. P. Brewer, 1 00

TENNESSEE.

Lookout Mountain, Educational Institutions, m. c. 5 00

OHIO.

By William Scott, Agent.
Cincinnati, 2d Pres. ch. m. c. 14 40
Jefferson, Pres. ch. 3 50
Walnut Hills, Lane Sem'y ch. m. c. 12 00—29 90
"Trust," 21 64
Belpre, Cong. ch. and so. m. c. 14 54
Brownhelm, 1st Cong. ch. and so., annual coll. 10 20
Clarksfield, Betsey P. Jones, 5 00

Conueaut, Cong. ch. and so. 29 20
Defiance, 1st Pres. ch. m. c. 8 00
Delhi, Pres. ch., ann. coll. 10, M. Humphrey, 10; 20 00
Fitchville, Cong. churches, 40 00
Fostoria, 1st Pres. ch. 6 45
Four Corners, Cong. ch. and so. 10 52
Glendale, Mrs. A. F. Oliver, 5; "Leeley," 5; 10 00
Marietta, Soc. of Inquiry in College, 7 00
Parma, Pres. ch. 7 50
Ripley, Pres. ch., September m. c. 5 50
Troy, Female Miss'y Soc., add'l, 11.25, less exc. 10c.; 11 15—216 70

246 60

INDIANA.

Amory, Rev. S. Ward, 2 00
Anderson, 1st Pres. ch. 27 25
Aurora, Pres. ch. 20 00
Terre Haute, 1st Cong. ch. and so., add'l, 8 95—58 20

ILLINOIS.

A friend, "Avails of retrenchment," 20 00
Centralia, 1st Pres. ch. 14 00
Crystal Lake, Cong. ch. and so. 1 75
Danville, Pres. ch., of wh. from S. S. Dohhin, 50; 122 77
Galesburg, Pres. ch. 117 00
Granville, Rev. E. G. Smith, 5, Mrs. J. Hopkius, 5; 10 00
Griggsville, 1st Cong. ch. and so. coll. 58 00
Jacksonville, Westmiuster Pres. ch. 161.75; Cong. ch. and so. m. c. 13.25; 175 00
Jefferson, Cong. ch. and so. 15 16
La Salle, Cong. ch. aud so., to const. Mrs. CLARISSA O. PAYSON, H. M. 100 00
Lyousville, Cong. ch. and so., add'l, 2 00
Malden, Cong. ch. and so. m. c. 48 60
Minooka, Pres. ch., J. W. House, 20, Mrs. J. W. House, 25; 45 00
Naperville, Cong. ch. and so., add'l, 5 00
Normal, Cong. ch. aud so. 42 57
Pana, 1st Pres. ch., annual coll. 80 00
Quincy, 1st Pres. ch. 91 00
Rockford, Westminster Pres. ch. 69 60
Tolono, William Kceble, 5 00
Wethersfield, Cong. ch. and so. 17 74
Wheaton, Cong. ch. and so. 11 25—1,051 44

MICHIGAN.

Augusta, F. Sprague, 2 00
Dexter, Cong. ch. and so., add'l, 12 00
Fawn River, S. H. 20 00
Medina, Cong. ch. and so. 7 00
Nankin, E. S. Whipple, 2 00
Quincy, Pres. ch. 12 85
Ransom, Cong. ch. and so. 6 00
Southfield, Pres. ch., add'l, 1 25
Stockbridge, Mrs. Affleck, 2 00
Stony Creek, Pres. ch., annual coll. 62 00
White Pigeon, Pres. ch., 12 00
Ypsilanti, Mrs. M. Glass, 5 00—144 10

Legacies.—Ann Arbor, Mrs. Sarah R. Welles, by J. W. Hunt, Ex'r, 50 00

194 10

MINNESOTA.

Rochester, Cong. ch. and so. 28 40
Smithfield, Cong. ch. and so., add'l, 2 00
Wabasha, Cong. ch. and so. 52 75—83 15

IOWA.

Brooklyn, 1st Pres. ch. 7 00
Davenport, Germau Cong. ch. and so., add'l, 4 00
Monroe, Cong. ch. and so. 15 05
Muscatine, Germ. St. Paul's ch. coll., in part, 10.75, Mrs. M. A. Kampmeier, 5; 15 75—41 80

WISCONSIN.

Black Earth, Cong. ch. and so. 4 73
Clinton, Cong. ch. aud so. 22 17
Mazomanie, Cong. ch. and so. 30 52
Milwaukee, Spring st. Cong. ch. and so. 122 02
Racine, Pres. ch. m. c. 10 00
Steveus' Point, Pres. ch. 26 00
Tafton, Cong. ch. and so., September m. c. 3, thank-offerings from Mary A. Garside, 1.40, Mrs. H. Garside, 1, Mr. Patterson, 1; 6 40—221 84

KANSAS.

Humboldt, 1st Pres. ch. and so. 5 50

CALIFORNIA.

Fort Jones, I. Titcomb, 14 30
Oakland, J. G. Jeunings, "A 'first-fruits' offering," 800, gold, less exc. 8, gold, 1,120 68—1,134 98

NEVADA.

Carson City, Rev. John Fraser, 2 00

DOMINION OF CANADA.

Province of Quebec,—
Montreal, Zion Cong. ch. and so., of wh. from Mrs. Heury Lyman, 71.44, Mrs. J. E. Mills, 28.57, Charles Alexander, 12, Mrs. Arthur Fisher, 14.29, Heury Lyman, 14.29, Mrs. Joseph Savage, 14.29, Rev. Dr. Wilkes, 10.72, Mrs. E. H. Lay, J. D. Lewis, D. Butters, William Moodie, W. Macdougall, P. W. Wood, Theodore Lyman, and J. Baylis, 7.14 each, Gilman Cheney, 4.29, H. J. Gear, G. Winks, P. H. Burton, R. C. Jamieson, J. Linton, Robert Mills, 3.57 each, Robert Dunn, D. T. Irish, J. Popham, John Wood, 2.85 each, T. Shapley, 1.07; 260 90
Province of Ontario,—
Paris, Cong. ch. and so. m. c. 30 50

291 40

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Peking, Rev. C. Goodrich, to const. Rev. R. G. HUTCHINS, Brooklyn, N. Y., H. M. 50 00
India, Rahoori, Rev. H. J. Bruce, to const. Rev. G. N. MARDEN, Orland, Me., H. M. 130 00
Syria, Beirut, T. Barlow, 5 50
Turkey, Aintah, 1st and 2d ch's, m. c. 26 31—211 81

MISSION SCHOOL ENTERRPRISE.

MAINE.—Aroostook, 2c; Patten, 11c.; North Yarmouth, one class in Cong. s. s. 3.25; 3 38
NEW HAMPSHIRE.—Fisherville, Cong. s. s., for school of Rev. H. J. Bruce, at Kendall, India, 60 00
VERMONT.—Berlin, Cong. s. s., for Rev. A. Hazen's schools, Mahratta Missiou, 20; West Haven, Cong. s. s. 5; 25 00
MASSACHUSETTS.—Tewkshury, Cong. s. s. 15; Worcester, 1st Cong. s. s., for school of Miss I. C. Baker, Mardin, Turkey, 21.08; 36 08
CONNECTICUT.—New London, Infaut class in 1st Cong. s. s. 22 63
NEW YORK.—Brooklyn, 3d Pres. s. s., for a pupil in Rev. J. Doolittle's school, North China, 72.18; Miller's Place, Cong. s. s. 10; Otisco, Youth's Miss'y Soc. 11; 93 18
NEW JERSEY.—Mendham, Juv. Miss'y Soc., for girls' school, Marsovan, Turkey, in part, 60; Perth Amhoy, a little girl, add'l, 25c.; 60 25
INDIANA.—Peru, Pres. s. s., for a girl in Mrs. Edward's school, Zulu Mission, in part, 15 00
ILLINOIS.—Altona, family coll., for girl in school at Ahmednuggur, India, 2.75; Malden, Cong. s. s. 10; 12 75
MINNESOTA.—Belle Plaine, Pres. s. s. 2.50; South Plainview, s. s. 25c.; 2 75
WISCONSIN.—Milwaukee, Spring st. Cong. s. s. 15 00

FOREIGN LANDS AND MISSIONARY STATIONS.—Persia, Oroomiah, "Golden Chain" of the Female Seminary, for girls' school, Foochow, China, 9 07

355 09

Donations received in September, 14,987 84
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15,713 84

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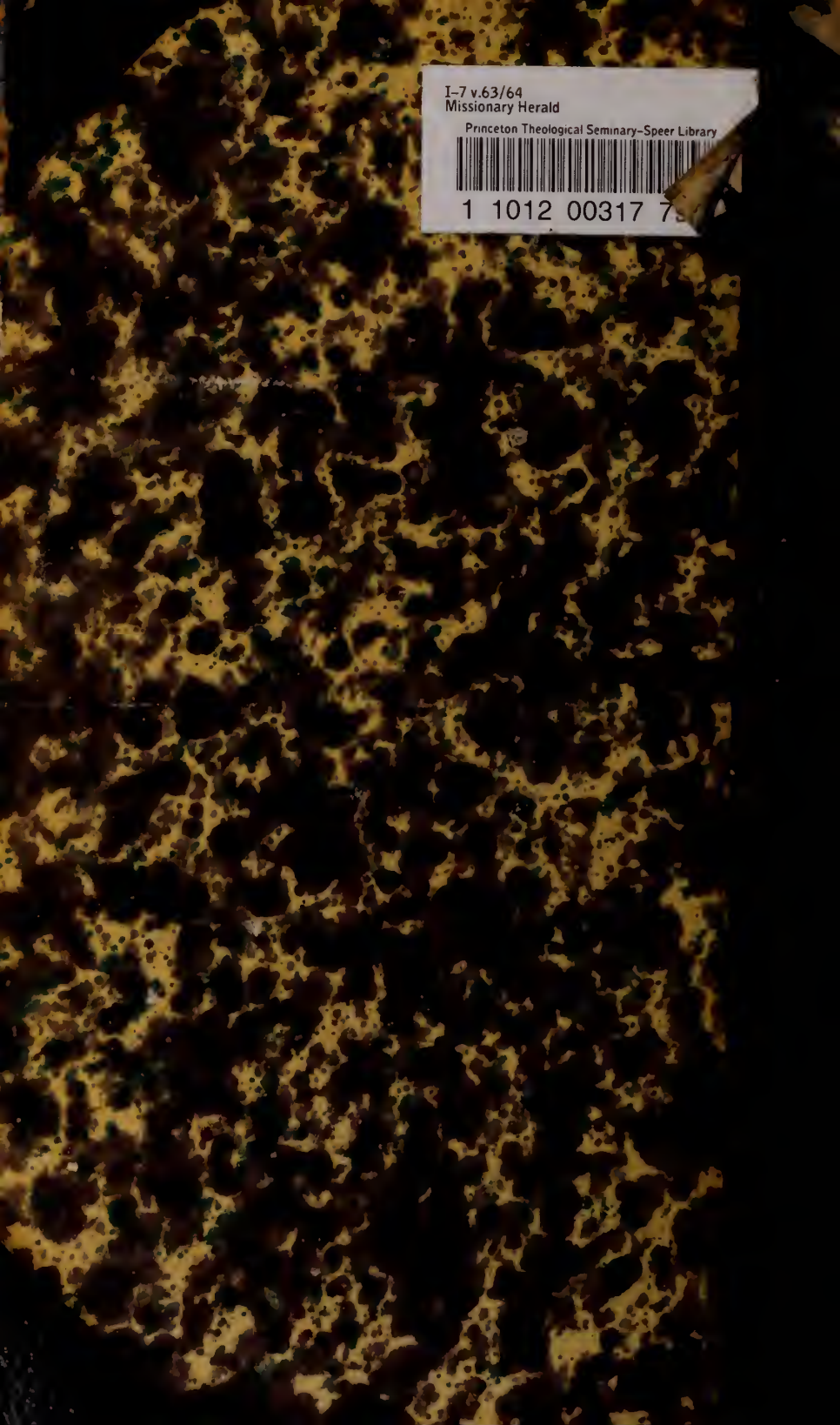
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